

# G O D S S M I T I N G

TO } AMENDMENT,  
OR,  
} REVENGEMENT.

W I T H  
*Preservatives against Revolting.*

I N  
A Sermon preached at the Assises in *Launceston*,  
the 6. of August 1628.

B Y  
HANNIBAL GAMON Minister of Gods word  
at *S. Mangan* in *Cornwall*.

Ier. 5. 3.

O Lord, are not thine eyes vpon the Truth? Thou hast stricken them, but they  
haue not grieved: Thou hast consumed them, but they haue refused to receiue  
correction; they haue made their faces harder then a rocke, they haue refused  
to returne.

Salvian. Massil. de Cubern. Dei li. 7. p. 241.

*Curare nos vult castigationibus suis Dominus: sed curam non remedia sequuntur —  
imò, quod est gravior, curâ ipsa deteriores sumus.*

Hos. 6. 1.

Come, and let vs returne vnto the Lord, for he hath torne, and he will heale vs:  
He hath smitten, and he will binde vs vp.

S. Aug. Confess. lib. 2. c. 2.

*Percutis ut sanes, & occidis ne nos moriamur abs te.*

L O N D O N,  
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# SMITHING

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T O  
THE WORSHIPFULL

IONATHAN RASHLEIGH Esquire,

and to the vertuous Gentlewoman his wife,

\* the worke of Faith, the labour of Loue,  
and the patience of Hope in our  
Lord Iesus Christ.

*Worshipfull,*



*T is the misery of this Age, that  
most men neglect the end of  
Gods mercies, deny the power  
of Christs merits, and content  
themselues With a counterfeist  
Faith, as if it were a true faith<sup>a</sup>, which worketh  
by loue in all parts of obedience towards God and  
man. For the end of Gods electing<sup>b</sup>, calling<sup>c</sup>,  
iustifying<sup>d</sup>, and correcting<sup>e</sup> mercy is this, that  
we should be holy, and yet who bethinkes him of  
this vt finalis<sup>f</sup> this right, this true, this proper  
That, that for our deliuerance we serue the Lord  
Without feare, in holinesse and righteousness  
before him all the dayes of our life. Then there  
is power in Christs Death<sup>g</sup> to mortifie our  
besome sinnes, and vertue in his Resur-  
rection<sup>h</sup> to quicken vs to holy duties, which*

A 2

they

\* 1 Thel. 1. 3.  
a — Ipsa Paulus non  
quolibet fidem, quā in  
Deum creditur, seu eam  
salubrem, planeque E-  
uangelicam definit, cuius  
opera ex Dilectione  
procedunt Gal. 5. 6.  
S<sup>t</sup>. Aug. de fide et oper.  
c. 14. l. 4.  
b Eph. 1. 4. 1 Pet. 1. 2  
c 1 Thel. 4. 7.  
d Luke. 1. 74. 1 Pet. 3.  
9. 24.  
e Job. 12. 10.  
Psal. 89. 31. 32.  
f The Learned Bishop  
of Elic. Ser. the 5. of  
Nouember 1617.  
g Rom. 6. 4. — Sciatis  
in Christo crucifixo mul-  
ta homines discere, &  
maximē, quod vetus ho-  
mo noster simul crucifixus  
est, vt euacuetur cor-  
pus peccati, & ultra non  
seruiamus peccato. Gal.  
6. 14. 1 Pet. 4. 1. Qui-  
bus consequenter osten-  
dit eum pertinere ad  
Christum crucifixum —  
qui in eius corpore cru-  
cifixus carnalibus desi-  
derijs bene viuunt per E-  
uangelium. Ib. c. 10.  
h Rom. 6. 5. 6. Phi. 3.  
10. Col. 3. 1. 2.  
Resurrectio Christi est in  
nobis, si bene viuamus, si  
uita nostra moriatur &  
quodidie noua proficiat.  
Id. De Temp. Ser. 144.  
Tom. 105

# THE EPISTLE

i Tit. 1. 16.

Rom. 2. 17. 24.

*Hoc malum peculiariter  
tantum Christianorum  
est, quia per eos tantum  
modo blasphematur Deus  
qui bona dicunt et mala  
faciunt—Reatus impij  
est, primum nomen, Salvian  
de Guber. Dei 1. 4. 9. 18.*

152.

k Iohn. 15. 5. Rom. 8. 1.

10. 29. & 6. 4. 5. & 1.

1 Pet. 2. 21. 1 Iohn. 1.

6. 7. & 2. 6. & 3. 6. 7. &

4. 17. 2 Cor. 5. 17.

Gal. 5. 24.

12 Pet. 1. 4. Gal. 3. 14

& 5. 5. 6. Rom. 5. 2.

1 Tim. 1. 5. 1 Cor. 6.

17. Eph. 5. 30.

m Phil. 4. 13 Eph. 1. 19

2 Pet. 1. 3. Col. 2. 10.

1 Cor. 1. 5. 50 Rom. 6.

4. &c.

n 1 Cor. 1. 30 & 6. 11.

Heb. 10. 14. & 2. 11.

o Iohn. 17. 6. Heb. 2. 13.

& 5. 9. 1 Act. 5. 32.

p Eph. 6. 10. 16. & 1.

19. 1 Pet. 1. 5 & 5. 9.

1 Iohn. 5. 4. 1 Tim. 2. 18.

Tit. 3. 8.

q Rom. 3. 25. Act. 3. 19.

& 5. 31. Rom. 4. 5.

Act. 13. 39. & 10. 35.

1 Iohn. 1. 6. 7. & 3. 6. 7.

r 1 Cor. 6. 11. & 1. 30.

Act. 26. 18. 20. Rom.

8. 30. & 6. 18. 22.

2 Cor. 7. 1.

s 2 Pet. 1. 5. Gal. 5. 6.

1 Thes. 5. 8. 2 Tim. 1. 13.

Act. 20. 21. Ef. 5. 20. 1 Cor. 7. 19.

Reuel. 14. 12. 1 Tim. 1. 5.

2 Pet. 1. 5. Gal. 5. 17.

they (in effect) deny, who professe by word, that they are Christs, and yet by their wicked deeds proclaime to the world, that there is no renewing grace in him to sanctifie such as are his; a fearfull blasphemy. For all that are in him, get vertue from him, which workes in them the similitude of his owne life. And the meanes (on our part) to make vs partakers of this Godly Nature is only such an vnfained faith in Christ, by which being vnited vnto him, we receiue from him strength to forsake our most pleasing sins, and performe the weightiest duties of deuotion. But alas they haue no such faith, who beleue not that they shall be sanctified by Christ as well as saned; who resigne not themselves vnto him, and become his, as well as receiue him to themselves, that he should become theirs; who draw not by the same faith ability from the efficacy of his death and resurrection to leaue their sweet sins and lead a new life, by which they lay claime to his merits for the remission of their sins, and the imputation of his righteousness. For there cannot be a iustifying without a sanctifying faith. Therefore God ioynes faith and vertue together, as well as glory and vertue.

There-



# DEDICATORIE.

Therefore when God<sup>a</sup> purifieth the heart by  
faith in Christs blood, Christs blood<sup>x</sup> purgeth  
the conscience from dead workes, to serue the li-  
uing God, so that a true beleener is cleansed at one  
and the<sup>y</sup> same time by his blood, not onely from  
the guilt and punishment, but also from the filth  
and dominion of foule and wilfull offences: and  
therefore (S. Austine concludes) as no man can  
liue godly, which beleueneth<sup>y</sup> not; so no man  
which truly beleueneth, can liue wickedly<sup>z</sup>. La-  
bour then (my deare Cousins) in the use of the  
meanes<sup>z</sup> to get and strengthen such a faith, that  
will draw downe from the death and resurrec-  
tion of Christ that power and influence which is  
in them to master your strongest sins, to practise  
the holiest duties, and to profit by all Gods workes  
of mercy and iudgement, vnto humiliation, san-  
ctification, and consolation. This is a point not  
commonly marked, at least not practised in this  
presumptuous age; and therefore though I feare  
the<sup>a</sup> graue censures of iudicious eyes; yet it is  
motive enough vnto me for the edition of this  
Sermon preached in your Shriualty, that herein  
I honour none, but the true<sup>d</sup> conuert with the  
title of a true beleener, and good<sup>d</sup> proficient in  
Gods schoole of affliction. Accept it then as I

u Act. 15.9. 1er. 33.82  
x Heb. 9.14. 1 Pet. 2.9.  
y Rom. 6.18. 22. & 8.  
30. 1 Cor. 6.11. Rcu. 1  
5.6. 1 Pet. 2. 9. 24.  
Rom. 6.14. Ez. 36. 26.  
I answer, that the Spi-  
rit, the vertues of the  
Spirit, the habitual iu-  
stice which is ingrat-  
ed, the externall iu-  
stice of Iesus Christ  
that is imputed, these  
we receiue all at one  
and the same time;  
whensoever wee haue  
any of these, we haue  
all; they goe together.  
M. Hook. Disc. of iu-  
stif. pag. 501.  
z Heb. 11 & Prima  
nita cordis nostri fides  
est, nemo enim bene ope-  
ratur, nisi fides precedat.  
S. Aug. de sermone  
10 precept. & 30 plag.  
c. 10. l. 10. & c. 17. De  
fide & oper. & Paris de  
moribus d.  
a Tit. 2. 12. Rom. 13. 10  
Gal. 6. 2. Up. cum bes-  
tialia charitatem operatur  
sine dubio bene ministrat  
S. Aug. de fide & opere  
c. 14.  
b Act. 20. 31. 1 Cor.  
12. 26. 2 Ihes. 1. 11.  
2 Cor. 9. 8. 1 Co. 15. 58  
c Respice tot doctos vi-  
ros, & consid. ra quale  
sit his aliud dicere, nec  
errare verecundiam ser-  
uidare Cassiod. l. 6 ep. 4.  
d Act. 20. 21. & 26. 18.  
e Pl. 119. 67. 71. He. 5. 8

# THE EPISTLE.

f In Scriptura noli  
fieri non lenocinia esse  
volumus, sed remedi  
que scilicet non tam o  
tiosorum auribus place  
ant, quam aegrotorum  
mentibus prosint. Salu.  
præfat.

Act. 2. 37. 38.

2 Sam. 24. 10.

g Fructum vestrum qua  
ro, de bonis operibus ve  
stris gaudium habere vo  
lo, non pecuniam— S.

Aug de Temp. Ser. 144  
f. 10.

h Nec ulli rei nisi pani  
tentia natus. Tert. de  
panis. c. 12. f. 1.

Heb. 10. 24. Act. 3. 19.

i Prou. 28. 13. Eccl. 1. 16

17. 1 Ioh 1. 6, 7. & 3. 6.

k Mic. 7. 19. Rom. 6. 14

l Ro. 7. 24. 1 Cor. 9. 27

Gal. 5. 24. & 6. 14.

Rom. 13. 14. Gal. 5. 16

—tum deum præteri  
ta nobis vitiorum con  
tagia remissa credenda

sunt, cum fuerint de

corde nostro presentium

desideria pariter passio

nis, depulse, Cassian.

Collat. 20. c. 1.

penned it, not for the eare, nor for the eye, but  
for the heart<sup>e</sup>: If any were pricked in the heart  
at the hearing, or if any mans heart shall finite  
him in the reading, till it be broken againe of its  
will in sinning, I haue reward<sup>e</sup> enough; for I  
count my selfe (as<sup>h</sup> Tertullian did before me)  
borne to no other purpose, than to repent for mine  
owne sins, and to prouoke others vnto repentance.  
That Spirit of holinesse to whose honour these  
poore labours are meant, sanctifie them in your  
bands, and from them to the good of his ser  
uants, who dare no otherwise beleue their sins  
to be<sup>i</sup> forgiuen them, than they sigh and strine  
in heart, till they be subdued. Vnto which<sup>k</sup> pro  
mise and<sup>l</sup> practise of mortification, I commend  
you, and my selfe,

St. Maugan  
the 26. of  
Sept. 1628.

Your Worships humbly de  
voted and sincerely lo  
uing kinsman,

Hanniball Gamon.



# GODS SMITING

to Amendment or to Reuengement.

ESAY I. 5.

*Wherefore should yee be smitten any more?  
ye will reuolt more and more.*



Hilest others preach high  
and mystical, curious and  
litigious Sermons (for  
which deuout *Gerson* re-  
proues himsele) let our  
hearts (Right Honou-  
rable and Beloued) bee smitten and  
affected with this vsefull and deuoti-  
onall Scripture, else why should Gods  
word<sup>b</sup> smite vs any more? For, it is spo-  
ken to vs, as well as to the Iewes (ac-  
cording to *Tertullians* rule :) All the words  
of the Lord are spoken to all, *per aures*  
*Iudeorum ad nos*<sup>c</sup>: they passed by the eares  
of the Iewes to vs Christians; and I pray  
God,

*a Cogor laborare pro cu-  
riosis sermonibus, quibus  
absque edificationis fru-  
ctu maxima temporis  
pars absuntur, et mihi  
conuenit illud; Stulto  
labore consumeri. Iohs  
Gers. 2. p. Inter causas  
dimittendi Cancellari-  
am, lit. p. 55. Et de po-  
nitentia, lit. B. 41.*

*b Heb. 4. 13. Ier. 23.  
29. Act. 1. 37.*

*c Rom. 15. 4. Omnia  
quidem dicta Domini  
omnibus posita sunt,  
qua per aures Iudeorum  
ad nos — transferunt,  
sed pleraque — Tert. de  
praescript. c. 8. l. 3.*

God, they passe not as sleightly by vs, as they did by them<sup>d</sup> : vntill the wrath of the Lord arose against them, till there was no remedy : For then

*Why should ye be smitten any more ?*

**I**N which expostulation of the Lord with the rebellious nation of the Iewes, you are bound to take notice of Gods Mercy in smiting, and of his Seueritie in leauing off to smite. For when hee smiteth at any time, hee first knoweth wherefore<sup>e</sup>, and he would haue you acknowledge it<sup>f</sup>, he proposeth vnto himselfe (amongst other causes) the<sup>g</sup> amendment of you, whom he smiteth : and then hee will not<sup>h</sup> smite any more to that purpose (as this Interrogation implies) when he cannot haue a *Wherefore* for it, when no good can bee wrought vpon you, whom he punisheth, and therefore he demands here,

*Wherefore should ye be smitten any more ?*

Heretofore these incorrigible Iewes had beene many times punished, and all to amend them ; but their obltinacie and growth in sinning depriued them of this profit, which they should haue made of Gods smiting, and therefore now there was no reason, why he should assay any more to better the<sup>i</sup> by such meanes. They were growne past cure, they turned *Medicinam in venenum*, wholesome physicke into deadly poyson, so that the heavenly Physician might giue them ouer, they may doe what

d 2 Chro. 36. 16. Iudaei retro penes Deum suauant, de hinc eueli ob delicta, extra Deum esse ceperunt. lb. Quando etiam non transgressor legu Iudaeu, aure audiens, & non audiens odio habens traducenem in portis & aspernamento sermonis sanctum? Teri. de pudic. c. 8. s. 5.

e 1 King. 8. 33.

f Eccl. 57. 17.

g Ier. 3. 13.

h Chro. 7. 14.

g Eccl. 9. 13. & 27. 9.

Psal 94. 12. & 119. 67.

& 89. 30. 32.

h Ez 16 42. Hos 4. 14

Ier. 2. 30. & 5. 3.

Peccator quoties Deum feriendo corrigit, ad hoc flagellu mittit, ut parcat. Cum vero eius vitam in peccato permanentem feriendo concludit, flagellum omittit, sed nequaquam parcat. Num cuius mores non mutat, non expiat actiones. Omnia ergo diuina percussio, aut purgatio in nobis vita praesentis est, aut initium panna frequentia. S. Greg. Mor. l. 18. c. 13.

i Hecl. Pinus in loc. Saep vas percussu ut corrumpere min, vas autem ipsam medicinam in venenum conuertit, &c

what they liſt without controule; keepe no  
dye, rub off their plaifters, neuer haue their  
wounds and bruiſes, and putrifying ſores clo-  
ſed, neither bound vp, neither mollified with  
ointment: they may liue in their pleaſures,  
and dye in their finnes, yet GOD would not  
vouchſafe to correct the any more to amēd-  
ment: but in his ſore diſpleaſure rate at them  
(as hee doth in the former verſe) for a *ſinfull  
Nation, a people laden with iniquitie, a ſeed of  
euill doers, children that are corrupted:* and  
tells them in how desperate and dangerous a  
ſtate they were: Sick throughout *from the  
ſole of the foot, euen vnto the crowne of the head:*  
and that for all *they had beene ſmiſten with the  
waſting of their Land, and with the burning of  
their Cities,* ſo that there was no place left in  
Church and State, where they might be ſmit-  
ten, and were not; yet they were neuer a whit  
the better: but euer more and more falling  
away from him: and therefore now he might  
juſtly ceaſe to take any more paines with the;  
and (as it were) deſpairing of their recouery,  
and leauing them to a damnable ſecuritie, de-  
mand of them, *Wherefore ſhould yee be ſmiſten  
any more?*

Vpon the view then of this Incregation, *The Division.*  
*Quamobrem percutiam vos ultra addentes pra-*  
*uaricationem?* Two points (I said) giue forth  
 themselves :

- { 1. *The Mercy, and*  
{ 2. *Sincerity of God,*

**B**

1 First,



1 First, *Gods Mercy*, appeares (according to *S. Ambrose*<sup>k</sup>) in the end of his punishments: For this same *Wherefore* here includes a *Therefore*, that is, a cause why *GOD* smiteth sinners, namely, because he would make them the better by it, hee would haue them *Reuolt no more*, which because these Iewes doe not, therefore he askes,

*Wherefore he should smite them any more.*

2 Secondly, *Gods Seneritie* appeares (according to *S. Cyprian*<sup>l</sup>) when he cannot doe that good he would with smiting; but that they whom he hath smitten will *Reuolt more and more* (as these Iewes did) for then hee leaues such incorrigible reuolters in greater fury, & to greater punishment, even to his *Non percutiam vos amplius*: not smiting them any more to amendment, but to reuengement. And first of the first: *Gods mercy* in correcting to amendment.

In the discouery, the Method must bee,

1. First, to shew that these Iewes and We too haue beene smitten, and all to this end, That

k *Eccl. 12. 9. Nonne apparet, quod ideo nobis peccantibus indigne tur Dominus Iesus, ut indignationis sue nos terrore conuertat? Indignatio ergo eius non ultionis executio, sed magis absolutionis est operatio. Sic enim dixit: Si conuersus ingemitis, saluus eris. S. Amb. de Panis. l. 1. c. 4. T. 1.*

*Pena comparatur*

ad { *Punitum,*  
*Meritum,*  
*Finem: ut puta*

*iustificacionem rei, & sic placet Deo in quantum misericors. Bonau l. 4. d. 1. q. 1. k. 81. Quia etsi punitio sit a diuina iustitia, nihilominus tamem plerumq; est a diuina misericordia — que erudit & flagellat omne filium quem recipit. Sic enim competit presenti statui. Id l. 2. d. 36. q. 2. d. 27. 29. Calu l. 3. c. 4.*

*S. 31. 33.*

1 *Indignatur ecce Dominus & irascitur, & quod ad eum non conuertamini comminatur. Et tu miraris ac queris in hac obstinatione & contempu vestro, si rara de super pluvia descendat, Si — cum omnia ista peccatis prouocantibus veniam, & plus exacerbetur Deus, quando nihil talia & tanta proficiunt? Fieri enim ista vel ad Disciplinam contumacium, vel ad penam malorum, declarat in Scripturis sanctis idem Deus dicens, Sine causa percussi filios vestros, disciplinam non exceperunt. Ier. 2. 30. & 5. 3. Ecce irrogantur diuinitus plage, & nullus Dei metus est. — Merito ergo incurstantibus plagis non desunt Dei flagella nec verbera: quae cum nihil istis promoueant, nec ad Deum singulos tanto cladum terrore conuertant, manet postmodum carcer aeternus & ingris, flamma & pena perpetua, nec audietur illis rogantium gemitus, quia nec hic Dei indignantis terror auditus est. S. Cypr. ad Demetr. n. 5. 7. Omne delictum aut venia expungitur, aut una: Venia, ex castigatione; Pena, ex Damnatione. Tert. de pudicit. c. 2. T. 5. 2 Maccab. 6. tom 12. to 37.*



we should *Reuolt no more.*

2. Then to proue, That this is a great mercy in God to doe so.

3. Thirdly, to moue you and my selfe to performe those duties which we owe vnto God in respect of his mercifull Chastisement, else,

*Why should we be smitten any more?*

For the first, I shall not neede to speake of <sup>1</sup> Gods Mercy in the <sup>m</sup> Consumptions, Feuers, Inflammations, <sup>correcting to amendment.</sup> Swords, Blastings, Mildewes, Botches of Egypt, Emrods, Plagues, Madnesse, Blindnes, Astonishment of heart, and the like, where-with the Lord smote this sinfull nation vnder Moses in the Wiidernesse, vnder their Iudges, or vnder the Kings of Israel. The vision of my <sup>Verse 1.</sup> Prophet concernes *Iudah* and *Ierusalem* chiefly, and wee shall finde them smitten againe and againe.

In *Rehoboams* raigne the king of Egypt tooke away their treasures, he euen tooke away all <sup>n</sup>. And <sup>1 King. 14. 25. 26.</sup> although while *Asa* and his subiects forsooke not the Lord, the Lord forsooke not them; but smote the Ethiopians and the Lubims (an huge hoast) before them: yet when their king oppressed some of the people, and relyed on the king of Syria, not on the Lord his God, then the King of Syria got all his siluer and his gold for a bribe, and the Hoast of the king of Syria escaped out of his hand<sup>o</sup>. But (O <sup>o</sup> <sup>2 Chron. 15. 2. 29.</sup> Lord!) with how great a plague didst thou smite *Iehoram*, and his people, and his children, and his wines, and all his goods! <sup>14. 7. 11. 12</sup> <sup>16. 7. 9. 10</sup> <sup>1 Kings 15. 18. 19.</sup> Methinks I see this idolatrous King, whom the

Lord smote in his bowels with an incurable disease, he sicke two yeares together, vntill his bowels fell out by reason of his sicknesse, and which is more, besides the reuolting of *Edom* and *Libnah* from vnder his dominion, because he had *forsaken the Lord*, behold the Arabians and the Philistines breake into Iudah and carry away all p. The destruction & the spoile was as great also, which the armie of the Syrians brought vpon them in the daies of *Ioaſh* 9.

p 2 Chron. 31. 8. 10.  
14. 17. 18. 19.

q 2 Kings 12. 18.  
2 Chron. 24. 23. 24.

r 2 Chron. 25. 11. 12.  
24. 15. &c.

It is true indeed *Amaziah* ouerthrew the Edomites: but he set vp their Gods to be his Gods, and therefore Iudah was smitten before Israell, and the wall of Ierusalem was broken downe foure hundred cubits r. Adde vnto all this, how low Iudah was brought, how naked it was made by that King *Ahaſ*. For the Syrians smote them, & carried away a great multitude of them captiues: the King of Israel smote them euen an hundred and twenty thousand in one day, which were all valiant men, because they had *forsaken the Lord*. Againe, the Edomites came and smote Iudah, and carryed away captiues. The Philistines also inuaded their Cities, and tooke many of them, with their villages s. Last of all, for I will goe no further then my Prophet, to *Hezekiah* raigne: although the wrath of the Lord came not vpon the in his daies r, yet they then saw Israel carryed away captiue out of their own land into Assyria; they the saw their good King sicke vnto the death x:

f 2 Chron. 28. 5. 6.  
17. 18. 22.  
Verse 1.

t 2 Chron. 31. 26.

u 2 King. 17. 18. 19. 23

x 2 King. 20. 1.

yea, they then saw the Assyrians take all their fenced Cities, vntill they were pacified) for a while) by all their siluer and their gold y. Are not these Punishments enow (thinke yee, my brethren, Why should these Iewes be smitten any more? Nay, why should we Englishmen be smitten any more?

Not to rake with our remembrance into the grate of buried Griefes and Miseries vnder the Romans, vnder the Saxons, vnder the Danes, or vnder our ancient Kings, when there were Plagues, Famines, Earthquakes, great Inundations, vnnatural Insurrections of Sons against Fathers, as of *Robert* against king *William*, of *Henry* against king *Henry* the second, lamentable shipwracke of King *Henry* the first his Royall Issue; forren Invasions, burning and sacking of Cities, deposing of two, yea murdering of three or foure kings; vntimely deaths of Princes borne to the Crowne; Ciuill warres a long time betweene the Houses of Yorke and Lancaster; not (I say) to reuiue the memory of these former Punishments, wherewith the Lord smote this Kingdome; Call but to minde the tormenting flames of fire, which the pretious blood of so many holy Martyrs wel-nigh quenched in *Queene Maries* dayes: Call to minde the Floods and dearths, & plagues, & burnings of many faire townes, whiles our blessed *Queene* of neuer-dying memory, liued; yea, consider, that the raigne of our good King *Hezekiah* hath not been all together

*Holingshead.  
Speed.*

*Daniels Collect.  
of the hist. of Eng.*

*Fox Art. & Mon*

together free from them; and we may well  
 confesse that we haue had our smitings, too:  
 But if all these haue not made impressiō in  
 our stony hearts; if they haue not stricke vs  
 home enough, then what thinke you of that  
 Spanish Armado<sup>a</sup>; of those<sup>b</sup> Daggs, and  
 poyards, and<sup>d</sup> poysons, and<sup>e</sup> Treasons of  
 foureteene Miscreants together, whereby our  
 Papals would haue depriued vs of our Virgin

*Queene Elizabeth*, ? Or can you forget the  
 death of our Heroicke Prince *Henry* in the  
 flower of his youth? yea, the death of our  
 learnedst King *Salomon*, together with the  
 Lords taking away from our Iudah and Ie-  
 rusalem the Mighty man, & the man of war,  
 the Iudge, and the Prophet, and the prudent,  
 and the ancient, the Captaine of fiftie, and

the honourable man, and the Counsellor, and  
 the cunning Artificer, and the eloquent Ora-  
 tour? Or will you forget that *Terrible Blow*  
 (as they<sup>f</sup> calld it themselves) whereby thir-  
 teene Gunpowder-Traitors would haue  
 blowne vp in a manner the whole world of  
 this Iland? This this had beene a s Catholike  
 Blow indeed. They needed not (as *Abishai*  
 said) to haue smitten vs the second time, once  
 had beene enough for all: Had the Match  
 fired the Powder, the whole body of our  
 Church and Common-wealth, had beene bla-  
 sted, burned, quite destroyed; and then

*Why should we be smitten any more?*

For a cause there should be of this<sup>h</sup> horri-  
 ble attempt. So God smites euer for a cause,  
 be-

Camden. Annal.

a 1588. pag 479  
 b 1585 368  
 c 1583 347  
 d 1564. 18. 2. 96  
 e 1586. 18. 1. 405

Blay 3. 1, 2, 3

f In the Letter to the  
 Lord Mountgla.

g A Discourse of this  
 intended Treason. Im-  
 printed by Rob. Barker  
 Printer to the Kings  
 most excellent Maie-  
 stie. anno 1605.

h Sam. 26. 8.

i In this horrible At-  
 tempt, Obserue

j The cruelty of the  
 Plot.

k The small ground  
 to moue them.

l The Discouery.

m His Maiesties Speech  
 to the Parliament. 1b.

n *Concio Latine habita  
 coram Regia Maiestate*

o Aug 1606 ab Episcopo  
*Cicestrensi. pag. 35.*

because our finnes are increased, *Ierm. 30. 14.* i Apolog. pro Hen. Gar.  
 and to amend vs, *Esay 27. 9.* but what cause  
 had our Catholike brethren to smite vs? *neto c. 9. pag. 236. 238.*  
 They tell you in their Apology for Garnet, *et c. 1. pag. 4.*  
 and elsewhere, because (forsooth) the King *k In the Letter to the*  
 was alienated from them <sup>i</sup>: his Royall chil- *Lord Mounteagle. fb.*  
 dren were brought vp in Heresie, and they *pag. 263.*  
 were inflamed with a desire to restore their *1 Chron. 16. 23.*  
 Romish profession, and to punish our wic- *Malè enim velle, malè*  
 kednesse <sup>k</sup>. If this be the cause, their Romane *facere, malè cogitare de*  
 doctrine is but nouelty, and they themselues *quoquam ex æquo ve-*  
 are farre vnlike the Primitiue Christians. *latur. Quodcumq; non*  
 For our forefathers argued thus in their A- *licet in Imperatorem, id*  
 pology <sup>l</sup>. If wee must not hate nor hurt any *ne: in quemquam. Quod*  
 body, much lesse the Prince: *Qui per Deum*  
*tantus est*: whom God hath made so great as *in neminem ed forisiam*  
 to be next himselve, his anointed. We count *magis nec in ipsum, qui*  
 it more lawfull *Occidi, quàm occidere*, to bee *per Deum tantus est.*  
 murdered, than to murder <sup>m</sup>. Far be it from *Tert. Apolog. c. 36.*  
 vs, *Vt igni humano vindicetur Diuina secta*, that *Christianus nullus est*  
 Gods cause and religion should vindicate or *Hofus, nedum Imperato-*  
 reuenge it selfe by mans inuention, by so *riu — Colimus ergo et*  
 mercilesse an Element as fire is, and there- *Imperatorem sic quomo-*  
 fore tho they wanted not a power & strength *do et nobis licet, & ipsi*  
 to depose *Nero, Dioclesian, Iulian* and the like *expedit, ut hominem à*  
 Pagan Emperors, yet they abhorred so great *Deo secundum, et quic-*  
 paricide. As for our sins, what tho they haue *quid est, à Deo consequu-*  
 deserued to be punished, yet may not I say to *tum, et solo Deo mino-*  
 them, as the Prophet did to the children of *rem, Id. ad Scap. c. 2.*  
*Israel* leading their brethren home captiues: *1 Sam 26. 5. 11.* Neuer  
 Are there not with them, euen with them

*Si non apud istum disciplinam magis occidi liceret, quam occidere. Tert. Apol. c. 37. Nullus*  
*bonis in Catholica hoc placet, si usque ad mortem in quemquam, licet Hæreticum sentiamus.*  
*S. Aug. cont. Crescon: 13. c. 50 To. 7. 2 Chron. 28. 9. 10.*

sinners

1. Sam. 24. 14.

sinners against the Lord? and therefore conclude, they must not bee the executioners. The Lord shall smite vs: wee choose with P *Dauid* to fall into thy hands (O Lord:) Let vs not fall into the hands of the children of *Belial*, for thy mercies are great: which is the next particular.

2. *Prooffe of Gods Great mercy* in vs to this end, that we should reuolt no more.

*Smiting to amend* For if *repellere miseriam* 9, to free out of misery be the chiefest act of Gods mercy, and

9 *Tristari de miseria alicuius non competit Deo, sed repellere miseriam alicuius hoc maxime ei competit, ut per miseriam quemcumque defectum intelligamus.*

*Tho. Aquin. 1. p. q. 21. c.*

*Id. ibid. q. 48. a. 6.*

1. *Pana dicitur ordinata culpa pro quanto per penam reducitur voluntas creatrix ad Dinam iustitiae ordinem— Biel.*

*1. 2. D. 36. Nota. 3.*

1. *Lomb. Sent. 4. D. 15.*

*Ec. 43. 25.*

*64. 6.*

*2 Pet. 3. 9.*

*Lam. 3. 33.*

*Rom. 2. 4, 5.*

*Salu. de Gubern. Dei lib. 1. pag. 184.*

*Castigatio eius magis est*

*remonestatio quam pa-*

*na. & medendi potius,*

*quam cruciandi vim ha-*

*bet. S. Aug.*

*Reuolting no more,*

*than in smiting vs any*

*whit, Ez. 33. 11.*

*Agnoscere nos peccata nostra ma-*

*gnoscere, quam sustinere:*

*God had rather (saith*

*Saluianus) that we should acknowledge our*

*sins, Ier. 3. 13. than suffer for our sinnes, Lam.*

*3. 33.*



3. 33. Our sufferings and his smitings should haue ( in Saint *Aufstins* mind) *Medendi potius quam cruciandi vim*: Vertue to heale vs, rather than to torment vs. They should not be *pæna oppressiua* punishments <sup>u</sup> properly so called to consume vs; but *pæna promotiua*, exercises to consume our sinnes, and to increase our whole sanctification, *Heb. 12.* They are indeed in their owne nature *mixta* bitter arrowes (as *Nazianzen* <sup>2</sup> calls them) but yet shot from the sweet hand of God to warne vs (as *Ionathans* <sup>7</sup> arrowes did *David*) to fly from the euill to come, not to bring vpon vs the day of euill <sup>2</sup> <sup>2</sup> They are by grace, vndoubted markes of our happinesse, *Iob 5.*

17. Speciall tokens of Gods loue, *Renel. 3. 19.* and infallible testimonies of our adoption, *Heb. 12. 6.* Tis our owne fault, if *Amurru* become *muuei* <sup>u</sup> *Moses* rod bee turned into a serpent, Gods fatherly chastiments bee changed into cursed punishments: hee would haue vs make better vse of his corrections, and consider, that when his iustice orders the euill of sinne, by the euill of punishment, then his mercy hath these three effects at least:

First, Gods mercy would perswade him, *ut parcat*, to spare vs: for he is exalted in sparing, *Esay 30. 18.* but the cry of our sinnes compells him *ut puniat*, to punish vs: and without doubt the cry of our sinnes is very great, <sup>1</sup> that ascends from earth to heauen, that ouercomes his mercy, which (saith the

*Bonav. l. 3. d. 29. q. 4. l. d. 30.*  
*Heb. 12. 11.*

*x mixta oisot enjnu-  
katis mraam Othama-  
ra sagitta ex dulci ma-  
nu Dei. Greg Nazianzen*

*2277.*  
*y 1 Sam. 10. 13. 20. 21*  
*22, 28.*  
*z Ier. 17. 18.*

*3 Acts of Gods  
mercy.*

*1*  
*2 Gen. 18. 20. Grandis  
absq. dubio peccant. non  
clamor est, quia à terra  
ascendit ad caelum. Et  
verè clamor & grandis  
clamor est, quando pie-  
tas Dei peccatorum cla-  
moribus vincitur, ut  
peccantes pueri cogatur  
dicere, quod clamor So-  
domorum ad se ascende-  
rit hoc est dicere. At se-  
ricordia quidem mea  
mibi suadet ut parcam,  
sed tamen peccatorum cla-  
mor cogit ut puniam.  
Salu. de Gubern. Dei. l. 1*

b Psal. 103. 4

Psalmist <sup>b</sup>) is great above the heauens, so that he is enforced to smite vs when he doth it? We are almost come to that passe, *ut enim non permittamus, ut parcat*, that we will not suffer God to spare vs: we so liue, that if he should not punish vs for our mighty sinnes, *Amos 5.*

2

*c Prope est, ut enim non permittamus ut parcat, nisi enim in eum nullum unquam iniustitia genus cadere, aut apparere possit, sic agimus, ut si enormitates nostras, si delictum non vicissitudo, in istis esse videatur. Id.*  
i. 5. p. 134.

12. He would seem vniuit, (saith *Saluianus* <sup>c</sup>) and therefore when his iustice calls for vengeance,

Mercy againe helps to remit and abate much of those paines which our sinnes deserue and his iustice would require. Hee shewes vs therefore by his healthfull stripes,

*Qua ferre mereamur, sed tamen non inferat quae mereamur*: what we deserue to beare; but yet

d 1b. Job. 11. 6.

e Ier. 30. 11.

f Es. 54. 7, 8.

g Hos. 6. 1. Deut. 32. 39

h Act. 14. 27.

he doth not inflict all that wee deserue <sup>d</sup>. In a word, he corrects vs in measure (saith one Prophet <sup>e</sup>) for a moment (saith another <sup>f</sup>) *percutiet & curabit* g still goe together, he hath smitten, and hee will bind vs vp, hee hath wounded, and hee will heale vs, vnlesse wee will not be healed <sup>h</sup>.

3

i Heb. 12. 14.

k Heb. 5. 9.

l 1 Pet. 4. 1

*Deum vltiq. qui quem corripit deligit, quando corripit, ad hoc corripit, ut emendet, ad hoc emendat, ut seruet. S. Cyr.*  
Epist. 4. lib. 4.

Thirdly, mercy moues God to smite vs for our profit; that we might (say Saint *Paul* and Saint *Peter*,) be partakers of his holines <sup>i</sup>, Learne obedience by the things which wee suffer <sup>k</sup>, and cease from sinne <sup>l</sup>, than which what can bee more profitable for vs? for without holinesse, we shall not see the Lord, *Heb. 12. 14.* without obedience, we haue yet no Satiour, *Heb. 5. 9, 10.* with *Es. 59. 20.* and without ceasing from sinne, our fasting and praying, yea our weeping and beleeuing too are

are not acceptable and auailable to moue  
God to forgiue our hainous sinne, *Ier.* 36. 3.  
and to remoue his heauy iudgements from  
vs, *Ier.* 26. 3.

The duties then which we owe vnto God <sup>3 Duties.</sup>  
in respect of his mercifull chastisements, are  
three. The one for Magistrates, to take part  
of the diuine nature <sup>m</sup>, *Smite as God smites.* <sup>m Pct. 1. 4. Pl. 3. 1. 6</sup>  
The other two for vs all, To be well-affected  
with Gods smitings, and aboue all, to reuolt  
no more, else,

*Why should we be smitten any more?*

First then with God there goeth euer,  
with you that are Magistrates, there should  
go, <sup>1</sup> *Quamobrē*, before *Percutiam*. Therefore <sup>1</sup> Magistrates must  
*Iob* would not smite before he first knew <sup>1</sup> smite as God smites.  
wherefore? The cause (saith <sup>n</sup> hee) which I <sup>n Iob 19. 16, 17.</sup>  
knew not, I searched out, and then followes: <sup>1</sup> *Chron.* 18. 23;  
<sup>1</sup> *Iohn* 18. 22.  
I brake the iawes of the wicked, and pluckt  
the spoile out of his teeth: God forbid, you  
should doe as did *Ananias*, cause *Paul* to bee  
smitten without a cause, contrary to the law,  
*Act.* 24. 3. *Balaams* Ass<sup>e</sup> will not endure to  
be smitten so; but when you haue a cause, ei-  
ther the treason of Iesuits, or the oppression  
of vsurers, or the periurie of Iurars, or the  
heresie of Pelagians, or the like, smite in  
Gods name, the great <sup>p</sup> as well as the small,  
and giue not ouer with *Ioshua* at thrice smi-  
ting, till you haue (like Gods vpon earth)  
consumed sinne. For sinne (saith the school-  
man <sup>1</sup>) being willingly committed hath not  
*rationem miserabilis*, any thing in it for which  
<sup>1</sup> *De ratione culpa est, quod sit voluntaria. Per quantum ad hoc non habet rationem miserabilis sed magis rationem puniendi. Thom. Aqu. 2. 2. q. 30. a. 1. ad 1<sup>m</sup>.*

you shou'd pity the sinner; but it hath *rationem puniendi*: good cause why he should bee punished, namely the violation of iustice which must be satisfied and repaired by punishment, as farre forth as the delinquent hauing followed in sinning too much his owne will, must suffer by punishment to newhat against his will <sup>1</sup>. And yet (beloued) you must haue no pleasure as God hath none, in the paine <sup>2</sup>, but in the profit of punishment, as it is a medicine <sup>3</sup> hauing three excellent operations. First to cure sinnes past, so that till iustice be administred, the whole body of the Church and Common wealth is sicke and troubled, *Ios.* 7. 25. Secondly, to preuent and preserue from sinne to come, *Deut.* 19. 20. Thirdly to procure some good, either the good of amendment, or of restraint vnto the offender, of cohibition or feare vnto others, of safety vnto the Land, of preseruatiō vnto iustice, of glory vnto God, and of saluation vnto the Iudge himselfe. These are the good things you must intend, if you the Magistrates <sup>4</sup>, will smite as God smites, and not be smitten of God, as *Ely* <sup>5</sup>, *Saul* <sup>6</sup>, and *Ahab* <sup>7</sup> were, for not smiting.

Secondly, we must all bee affected with ioy and griefe, when God afflicts vs, if wee will profit by his strokes. First with ioy, for that ioy which is set before vs, *Heb.* 12. 3. Our hope in Christ, *1 Tim.* 4. 10. Our sin against Christ, *Mic.* 7. 9. and our hope of the glory of God, *Rom.* 8. 18. should make vs not onely

<sup>1</sup> *Id.* 12. 9. 8. 4. 6. c.

<sup>2</sup> *Id.* 9. 108. 4. 4. c.

*Quia per poenam reparatur aequalitas iustitiae, in quantum ille qui peccando nimis secutus est suam voluntatem, aliquid contra suam voluntatem pagatur.*

<sup>3</sup> *Ex.* 13. 11. *Lam.* 3. 93

<sup>4</sup> *Potest considerari poena, in quantum est Medicina*

<sup>5</sup> *Sanctissima peccati preteriti:*

<sup>6</sup> *Preseruatissima a peccato futuro.*

<sup>7</sup> *Promotissima in aliquod bonum.*

*The.* *Aq.* 22. 4. 108.

a. 4. c.

<sup>8</sup> *Rom.* 13. 4.

<sup>9</sup> *1 Sam.* 2. 23. 80. 31

<sup>10</sup> *1 Sam.* 15. 9. 18. 23.

<sup>11</sup> *1 King.* 20. 31. 42.

<sup>12</sup> *All must be affected with Gods Smiting.*

<sup>13</sup> *Reioycing at it.*

<sup>14</sup> *Cor.* 17. 4.

*Op. post. p. 108. 1. 113*

*m. 11. 1. 113*

ly to beare Gods blows patiently, and thank-  
fully, (as the <sup>e</sup> Prophet did) but also to bee  
exceeding ioyfull, when he layes them vpon  
vs (as the <sup>e</sup> Apostle was) to take pleasure in  
them, and to boast of them, as valiant Soul-  
diers of their scaggres gotten in the battles of  
the Lord, *Rom. 5.* We must not measure our  
afflictions by the present smart we feele, but  
(according to the <sup>d</sup> Apostle) by the Benefit,  
that followes after them. *O seruum illum bea-  
tum, cuius emendationi Dominus instat. cui digna-  
tur irasci.* — O happy (saith <sup>e</sup> Tertullian) is  
that seruant, whom the Lord still labours to  
amend by chastning, and with whom hee  
vouchsafes to be angry. Neither must we say  
f with *Iob*, *He multiplieth my wounds without  
cause*; but we must accept of the punishment  
of our iniquity, *Leuit. 26. 41.* and confesse  
with the <sup>g</sup> Church: *The Lord is righteous, for  
I haue rebelled against his commandement*; espe-  
ciall considering that Gods temporall chast-  
ning is like that Rod of an Almond-tree,  
which *Jeremy* saw at first, it is not like the see-  
thing-Pot that he saw the second time. This  
is a good Rod here, that driues vs from the  
fire that none can quench, from the fire of  
the seething Pot, that is, of euerlasting Pun-  
ishment, and therefore let vs kisse this rod,  
not struggle and striue vnder the mighty  
<sup>k</sup> Hand of GOD, the sooner we shall be deli-  
uered, *sustinete virgam corripientem, ne senti-  
atis malleum conterentem*; Beare ye (saith Saint  
*Bernard*) the Rodd of correction, lest yee

<sup>b</sup> Mic. 7. 9.

<sup>c</sup> 2 Cor. 12. 10.

*Rom. 5. 3.*

*Hic viro in tribulationibus parum est non contristari, nisi etiam gaudeat, sciens quod tribulatio patientiam operatur: patientia probationem.*

*St. Au. de vera Relig. c.*

*47. 1.*

<sup>d</sup> Heb. 12. 11

*Miseram est scari & caneris exuri, & pulueris aliquis mordacitate cruciari: Tamen que per infirmitatem medentur, & amolunt curationis offensam. sui exultant, & presentium iniuriam superueniunt utilitatis gratia, commendant. Tert. de panis c. 10. Tom. 2.*

*— Cui magis patetiam quam Domino prebamus? quin insuper gratulari & gaudere nos docet, Dignatione diuine castigationis. Ego inquit, quos diligo castigo. O seruum illum beatum.*

*Tert. de patient. 11. 1. 2*

<sup>f</sup> *Iob. 9. 17. & 34. 6.*

<sup>g</sup> *Lam. 1. 18.*

<sup>h</sup> *Ier. 1. 12 13.*

<sup>i</sup> *1 Cor. 11. 31. 32.*

<sup>k</sup> *1 Pet. 5. 6.*

<sup>l</sup> *St. B. 11 in Psal. 1.*

*Ser. 10.*



fee the hammer of confusion.

2 *Griening for it.* Yet this is not all, we must be Gods patients and grieue, as well as be patient and reioyce, when hee strikes vs, else the Prophet will complain of vs: *O Lord, thou hast smitten them, and they haue not griued.* Not griued indeed, because not after a godly manner: for our griefe must be more intensiue for our displeasing of GOD, then for Gods smiting of vs. To griue *propter odium pena & propter lesionem naturae humanae*; because we hate the punishments of sinne, and because wee feele them hurtfull and painful vnto vs, is a sorrow to be repented of; wee must rather griue (saith the the deuout Schooleman) *propter amorem iustitiae Dei, & propter offensionem Dei*; because wee haue\* offended a good God, and because wee loue God and goodnesse, otherwise how are wee partakers of Christs sufferings? *Plus enim cruciant dominū crimina nostra, quam sua vulnera*: For Christs Soule (saith S. Bernard) felt more griefe in the apprehension of our sinnes than his body paine in the infliction of his wounds: In like manner, our sinnes & must more torment vs, than our sufferings; we must labour more to be rid of them,\* then of these, else

*Why should we be smitten any more?*

For (beloued) there is one duty behind, which vnlesse I can perswade you, and my self to performe, Gods Hand and Word hath all this while smitten vs in vaine, and that is, *To reuolt no more.* Iohn 5. 14. As God aymes at this

\* Roman. 1. 4. d. 14. q.

3. lit. 155. 59. & Tho:

Suppl. q. 3. a. 1. 4. m.

\* Psal. 51. 34. & 38. 3.

17.

Mic. 7. 9.

1 Pet. 3. 19.

Psalm. 85. 4.

2. Phil. 3. 10.

3. Tim. 2. 12.

3. Cor. 1. 5. 7.

1 Pet. 4. 13.

4. Psal. 90. 7, 8. & 85. 4

& 38. 18.

\* Psal. 38. 4.

Iob. 7. 21.

*Et quidem optandum*

*nobis ab utraq; liberari:*

*Sed cauendum sane intus*

*magis peccatum,*

*quam peccati pena; &*

*et studiosius à malo, quam*

*à flagello declinandi, quo*

*periculosius & omnino*

*infelicius fit à Deo ani-*

*mam quam à corpore se-*

*parari, St. Ber. in Psal.*

*91. Ser. 10.*



this chiefly in his smiting; so must you in 3 *Resolving no more*  
 your profiting by his smiting. All is no- *S. Ier. 18. 7. 8. & 26. 3.*  
 thing without this: for (if you marke it) *13. & 36. 3. 7.*  
 GOD saw all the workes of the *Ninivites,* *Isay. 27. 9. & 9. 10 &*  
 their beleewing, their fasting, and their cry- *19. 22.*  
 ing mightily; but as if hee liked this one a- *Quid enim ex penitentia*  
 boue all the rest, and none of them without *mutarescit, quam emen-*  
 this, he mentions this onely: *That they turned* *dationis effectus? Sed es-*  
*from their euill way.* And good reason (be- *si venia potius est pani-*  
 loured) for first, what<sup>u</sup> faith is that, that re- *tentia fructus, hanc quo-*  
 ceiveth not vertue and power from the effi- *que consistere non licet,*  
 cacie and influence of Christs death and Pas- *sine cessatione celestis, ita*  
 sion to crucifie and forsake foule and wilful *cessatio celestis radix est*  
 offences, \* *Rom. 6?* Is it not an impure faith, *venie, ut venia si peni-*  
 that doth not purifie the heart from Vsurie, *tentia fructus. Terri. de*  
 Adulterie, Bribery, Gluttony, and the like *pudic. l. 10. T. 5.*  
 vncleanness, *Acts 15. 9.* Is it not a hatefull *Ion. 3. 5. 8. 10.*  
 faith that doth not loue GOD more than the *All is nothing vnlesse*  
 pleasures and profits of any? bosome sinne, *we thoroughly Amend*  
*Gal. 5. 6. 24?* Is it not a bastard faith, not *our wayes and our*  
 borne of GOD, that ouercommeth not the *doings.*  
 World. 1 *Iohn 5. 4?* the lust of the flesh, the *Ier. 7. 5. & 26. 3. 13*  
 lust of the eyes, and the pride of life *Ioh. 2. 16?* That resisteth not the deuill. 1 *& 36. 3.*  
*Pet. 5. 8?* That queneth not all his fierie Darts. *Neither our Impen-*  
*Ephes. 6. 16?* Beleuee it (my brethren) your *itent beleewing,*  
 faith is an hard hearted faith, if it can suffer *Ac 20. 24.*

*Reuel. 14. 12.*  
*Quid igitur fides? Opus*  
*non fideliter hominum*  
*Christo credere, id est, fi-*  
*delem Deo esse, hoc est,*  
*fideliter dei mandata ser-*  
*uare—Saluand gubern.*  
*Dei l. 3. p. 70. 1 Cor. 7*  
*19. 2 Cor. 13. Gal. 6*  
*15. 1 Cor. 6. 11. Gal. 5.*  
*6. 24. 1 Ioh. 1. 6. 7. & 2. 6*  
 & 3. 3. 6. 7. Iam. 2. 17. 18. 19. *Quo utiq; hoc indicat, Actum bonos*  
*Christi non a fidei quasi testes*  
*esse: quia Christianus nisi opera bona fecerit fidem suam penitus approbare non possit, ac per hoc*  
*quod probare non valeat quia sit, sic omnino habendum esse quasi non sit. Ib l. 4. pag. 103.*—Sci-  
 licet ut sicut demones cum esse Deum credunt, tamen in peruersitate perdurant: ita & quosdam  
 homines quod sita habitatione deum habere, qui cum si Deum credere ostendunt, tamen a ma-  
 lo opere non cessant. *Jh. pag. 104. C. x. Rom. 6. 40.* *Atque Christi efficax est, ad nequitiam*  
*carnis nostre extinguendam. Gal. sup loc.* *Reply of D<sup>r</sup>. Whitt to Fisher pag. 170*

Christ Iesus to be smitten of G O D with so many sorrowes for your sinnes, and yet you will not forgoe them? your faith is an vnthankfull faith, that forceth GOD to open once againe to you, falling into new sinnes, the wounds of his deare Sonne, and to let more blood issue out of the side of his tender mercy; and therefore for all your impenitent beleeuing, vnlesse you come to this reuolting *no more*, God will not vouchsafe to smite you any more to amend you.

Nor impenitent Fast-  
ing.

Esaï 58. 3, 4, 5.

y St. Isidor. lib. 2 de  
Summo bono c. 44. Qui  
à cibis abstinent. & pra-  
ne agunt, demones imi-  
tantur.

Joel 2. 12, 13

Rom. 14. 17.

2 Cor. 8. 8.

\* Tho. Aquin. 2. 2. q. 146  
a. 1. c. 1. 2. et q. 147. 1.  
a. 1. c. 2. 1. Et Quid  
libet 3. a. 18.  
a. 14. 12. q. 8. a. 4. c.  
Cassian. Collat. 21. c. 14.  
c. 16.

b Psal. 69. 10. & 109. 14

Dem. 10. 12.

Ezra. 8. 23.

Psal. 35. 13.

2, Neither will he smite you to this purpose, when you fast to smite with the fist of wickednesse, *Es. 58. 4.* For this is a fasting to your selues to finde pleasure, not to the Lord to please him *Zach. 7. 5.* It is like the Deuils fast, *Quibus escam non est, & nequitia semper est*, who neuer eate any thing, yet are euer obstinate in sinne. It is an afflicting of your bodies, but not a renting of your hearts withall, because you nourish them in the pleasures of your darling sinnes, which are farre more displeasing vnto GOD, then bare abstinency can be pleasing vnto him, according to that true rule of the Schooleman, *Eadem est dispositio rerum in bonitate, & in esse*: Things are in goodnesse as they are in Essence: independent in Essence, are of an independent goodnesse; but those that stand in dependency, borrow their goodnesse from their ends. Fasting is in this ranke: not good and acceptable vnto GOD; but in relation to humbling the soule, to breaking the heart of  
its

its will in sinning, which as it cannot be done without great sorrow, so it is the onely sorrow Gods smiting lookes for: & your fasting should testifie, namely that your <sup>d</sup> soules suffer more in abominating, and abandoning your sweet sinnes, than your bodies in abstaining from pleasant food; and therefore you may conclude; if reuolting no more bee not ioyned with your fasting, you shall bee smitten no more to amend you.

3 Lastly, your \* impenitent praying, yea and weeping to, is not the end of Gods smiting you, but *Es. 27. 9. Hic est omnis fructus, ut auferatur peccatum*: This is all the fruit, to take away your sinne: How to take awaie your sinne? not onely by Gods forgiuing of the guilt; but also by your forsakinge of the filth of sin, which vnlesse you do forsake, Gods soule hates your prayers, & teares too, and that not without iust cause. For prayer (saith *Tertullian*) must be sent forth out of such a spirit, as is the Spirit to whom it is sent, and he is (you know) the Spirit of Holinesse, therefore your prayer cannot be Gods delight, till you delight your <sup>h</sup> selues in God, *Iob 27. 9, 10*. Not in your minion sinnes, *Esay 66. 13*. that is, Vntill you depart from iniquity, *2 Tim. 2. 19*. Vntill you be vpright, *Pro. 15. 8*. Calling vpon God out of a pure, vnreuolting heart, purged from all setled loue,

*c* Alioquin superfluum est suscipere esuriam, & inquam non deponere voluntatem: reciso affligi cibo, & à concepto non desinere peccato. Carnale est & non spirituale ieiunium ubi soli corpori non paritur, & in q̃s, quæ omnibus delicis nocentiora sunt permouetur  
— Leo de iesu: x. mensis Ser. 8. c. 2.

*d* Deo non placet afflictio carnis secundum se, sed quantum in eâ puniatur spiritus, quia dolor non est carnis, sed anime in carne, & in quantum talis pena procedit à pena doloris spiritualis, ut non sicut hypocrita exterioris tantum puniat. *Benau: 1. 4. d. 15. q. 2. m. 71.* Dr. Field of the Church. l. 3. c. 30. p. 141. — Passum & potum pura nosse, non ventris scilicet, sed Animæ causâ, *Tert. de Penit. c. 9. 10. 2.*

\* 3 Nor impenitent praying & weeping.

<sup>a</sup> *Prou. 28. 13.*

*El. 35. 6. 7.*

<sup>f</sup> *Ecl. 15. 16. 17.*

<sup>g</sup> *Rom. 1. 4.*

— De tali spiritu emissâ quasi est spiritus ad quem mittitur. Neque enim agnosci poterit à spiritu sancto spiritus

*iniquitatis, aut perisus & otio, aut impeditus à libero: Nemo aduersarium recipit, nemo nisi comparem suum admittit. Tert. de Orat. 10. <sup>b</sup> Iob 22. 23. 26. Psal. 37. 4. Heb. 9. 14 & 10. 22. Ecl. 29. 13. Psal. 36. 37. Iob 36. 13. Psal. 109. 7.*

and liking of any iniurie, *Psal.* 66. 18. Oh what absurd prayers are those, (as the same Ancient Father calls them) wherein you cry vnto God to remit his hold of punishing, and yet you will not remit your hold of sinning! you crie vnto him to withdraw his anger from you, & yet you neuer had any experiential feeling of his anger against you; and you crie vnto him to giue you power against your corruptions, & yet you did neuer endeavour for these things you pray, nor would for all your lip-labour, *labour to be rid of them*; no more than Saint *Augustin* (before his conversion) would be rid of his beloued sinne: yea, wherein you cry vnto God to heare the voice of your weeping, and yet you did neuer shed one true tear from your heart for grieuing the holy Spirit of God by your most grievous sinnes! O damnable Hypocrite! Is it any better? for as there may be griefe of heart for sinne, when there are no Teares in the eyes; because (saith the Schoolman) the hurtfulnesse of sin is made knowne vnto vs by sanctified reason, not by carnall sense; and contrition is a griefe not sensuall, but spirituall; not of the body, but of the soule; so teares may proceed from other causes, then from inward abhorring and hearty forsaking of sinne, as from hypocrisie, constitution of body, or the like; and there-

*i* *Prov.* 2. 3. 4.

*2* *Ier.* 12. 2.

*Eia.* 29. 13.

*1* *de exordio adolescentie peters a se custodiam, & dixerunt de multis castitatem & continentiam, sed uolunt mudo.*

*Timebam enim ne me: ito exaudires, sanares a morbo concupiscentie, quem expleis malebam quam extinguis. St. Aug. Confes. lib. 8. c. 7. s. 1.*

*m* *Iob.* 16. 13.

*n* *Tho:* *Aqui.* *supl.* 4. 3.

*a* *1* *1.* *& 2* *Bona.*

*l.* 4. *d.* 10. *q.* 1. *a* 17.

*Actus punitus penitentem est oculum cordis & interiorum — unde plausus non attenditur hic quantum ad effectum lacrymarum exteriorum, sed interiorum quoniam illa exteriora non sunt ac effectus, sed de bono effectus. Bonum: lib. 4. c. 9. q. 1. quod nihil profuit lacrima, cum est uoluntas replicandi, quia deest penitentia fundamentum, & ideo lacryma illa sunt sicut lib. 9. *Ezek.* 6. 9. & 36. 31. *Job.* 12. 17. *Numb.* 11. 4. 10. 28. *Est deus potius quam contritio — S. Amb.**

fore if you weepe, and yet retaine an obstinate purpose to practise such and such a pleasing sinne, you ° mock GOD, (saith Sr. Ambrose) rather then mourne before GOD, as those lewes did *Iudg. 2. Who wept* verse 4. and yet in verse 11. *Did euill in the sight of the Lord.* The Lord himselfe counts such crying vnto him without hearty renouncement of sin, no better then howling, after the manner of beasts, not of men, *Hos. 7. 14.* I dare be bold to say, had we euer prayed & wept with such a minde to reuolt no more, or but with an heart to aske for such a minde, & our teares had bin respected, our prayers granted long ere this, and we our selues had not continued drunkards, Adulterers, Vsurers, or sinners of like infamous ranke, as some of vs doe: and had God regarded (as he doth not) our praying and weeping, or any of our sufferings without forsaking our sinnes *verse 16.* of this Chapter, he would haue auerted his iudgements from our land, and not suffered the Plague raging to deuour vs, the Ayre thundering to disquiet vs, the clouds rayning to ouerwhelme vs, yea the sword of our enemies preuailing to discomfite vs; But ah me! for all our impenitent beleeuing, fasting, praying, weeping, and bodily sufferings, Gods anger is not turned away; because we are not turned from our euill wayes: For you heare him still say,

*Wherefore should ye be smitten any more?*  
As if hee had said, you that will reuolt

D 2

more

° *frisor est, & non  
panitens qui dicit: et  
quid prodest, ne vide-  
tur Deum poscere subdi-  
tus sed subsanare super-  
bus Ijdo. De summo  
bono lib 2. c. 16.*

° *Ier. 29. 13.  
Psal 119. 58. & 145.  
18. 19. 1 Iohn 3. 22.  
Prou 11. 27  
q EL 3. 5. A. 10. 14*

° *Eccl. 1. 15, 16, 17.*

° *2 Chron. 7. 14.*

° *Ier. 18. 8.*

° *Psal 81. 13, 14.*

° *Eccl. 48. 18.*

° *Deut. 32. 19, 30.*

° *Eccl. 9. 12. 17, 31.*

° *Deut. 39. 20.*

*tra diuina in aeternum  
manet aduersus eas, qui  
peccant in aeternum: I-  
taque Deus nec thure,  
nec hostia, nec pretiosis  
muneribus, quia omnia  
sunt corruptibilia, sed  
vixit in aeternum  
placuit: & qui peccare  
desinit, hunc Deus morti-  
lem facit. Psal 7. 11. Ier. 3.  
12. La. 1. de 1. de 1. de 1. de 1.*



x Zeph. 2. 2. 3.  
Iob 8. 5. 6.

y Iocl. 2. 12.

Es. 9. 13.

Heb. 12. 10.

*Habentes igitur huiusmodi medicum, qui percutiendo sanat, multificando vivificat, subducitur ei cum omnipotentia adcurandum: ut quicquid vlcibus scelerum esse perspexerit, incidat, amputet, exerceat, ut resiliat omnibus diaboli vulneribus, hoc salum in nobis faciat remanere quod Dei est.* S.

*Ambr. Ser. 27. Tom. 3.*

*Reuertere ad Dominum viâ quâ venitur ad ipsum, viâ cordis, viâ*

*Eccl. St. Ser. Inter Ser.*

*a Nemo enim potest bene agere penitentiam,*

*nisi qui sperauerit indulgentiam. St. Ambr.*

*de panit. l. 1. c. 1. &*

*l. 2. c. 8. l. 1. Ergo &*

*agendam penitentiam,*

*& tribuendam veniam*

*orare nos conuenit, ut*

*veniam tamen tanquâ*

*ex fide speramus, non*

*tanquam ex debito.*

*Rom. 6. 23.*

*Iohn. 3. 15.*

more and more, shall be smitten no more to amendment; but to reuengement: which is the second point. But I must first put an end to this in hand, about which I haue stood the longer, because I would faine perswade you and my selfe to \*preuent Gods fearefull iudgments, to take aduantage of this time of Gods mitigating mercy, whereby hee limiteth and allwageth your afflictions, *Lamen.* 3. 34. of his comforting mercy, whereby he comforteth you in them, *Psal.* 71. 20. of his sauing mercy, whereby he deliuereth you out of them, *Psal.* 34. 19. and of his sanctifying Mercy, whereby he intendeth to make you the better by them, *Es.* 27. 9. Therefore y now turne ye vnto the Lord that smiteth you for your profit, in that way (saith S. Bernard<sup>2</sup>) that leades to him; In the way of a broken heart to moue him to pittie you; In the way of a confessing mouth to iustifie him; In the way of good workes to glorifie him; In the way of the feare of his iudgments, lest you be dragged to punishment; In the way of sorow, because you haue so vnkindly, so continually grieued him; In the way of faith, because you cannot well be sorry for your sins, vnlesse (saith Saint <sup>a</sup> Ambrose) you hope for the pardon of them; and in the way of loue, that you may now sincerely loue him, not any bosome sinne; that hath so long, so patiently waited to be mercifull vnto you, *Es.* 30. 18. For (beloued) although the smiting of your hearts till they be rent and broken of their will



will in sinning, with other effects of faith, cannot free you from Gods smiting you in his fury by way of condigne satisfaction, for therefore Christ alone was smitten of GOD: By thy wounds (sweet I E s v) by thy bruises, by thy chastisements, by thy stripes are wee healed, *Es.* 53<sup>b</sup>. yet your penitentiall Teares, Fasts, Prayers, Almes, with other workes of Piety, and charity can doe it, first by way of qualification<sup>d</sup> or disposition, because Christ was sent to bind vp none but the broken hearted, *Es.* 61.  
 1. to redeeme none, but them that turne from transgression in Syon, *Es.* 59. 20. and secondly, by way of impetration or deprecation, because as your reuolting more and more cryes vnto God for vengeance, *Gen.* 18. 20. So your reuolting no more will supplicate for mercy, and deliuerance; *Es.* 65. 24. Therefore now fast, while you haue abundance; now pray while you are in health, now weepe, while GOD may be entreated, now (saith *Nehemiah*) exact Vsfury no more, commit Adultery no more, be drunke no more, in a word, i now revolt no more, while GOD smiteth you as a louing Father to conuert you, not as a reuenging Iudge to confound you. Oh tarry not, *Dent.* 32. 41. till his hand

*Pelag.* 1. 4. c. 7. 1. 7. — Eleemosynis & orationibus impetrantibus. S. Cyr. li. De Oper. & Eleemos. 2. 5. Daniel cum Nabuchodonosor somno territum a suaraz, pro auertendis malis, ad diuinam opem impetrandam remedium dedit, &c. de Laps. Sess. 28. Conuertamur ad Dominum mente tota, & penitentiam criminum veris doloribus exprimentes, Dei misericordiam deprecemur — ieiuniis, fletibus, planctibus Dominum deprecari — Iohn 9. 31. *El.* 5. 6, 7. *Ier.* 19. 13. 9 *Neh.* 5. 10. 1 — Hic vita aut amittitur, aut tenetur, hic salus aeterna cultu Dei, & fructu fidei promittitur. S. Cyr. ad Demetr. n. 22.

b *Es.* 53. 5, & 63. 3.  
 Iohn. 1. 29.  
 1 Iohn. 2. 2 & 1. 6. 9.  
 1 Thes. 1. 10.

c *Prou.* 16. 6.  
*Ac.* 10. 2, 4.  
*Mat.* 6. 14.  
*El.* 38. 3. 3.  
 1 *Pet.* 4. 8.  
 1 Iohn 1. 7. 9.  
*Mat.* 3. 8. & 21. 32.

d M. Hook: *Ecclesi. Po.*  
*he. lib.* 5. *Se. B.* 72. D.  
 Morton Appeal for  
 1. 1. *Se. C.* 23, n. 48. c. 2  
 & 1. 2. c. 15, *Se. C.* 8. n.  
 17. 2 *Cor.* 7. 11. D.  
 White. Way to the  
 Church, Digress. 40.  
 n. 39.

e *El.* 1. 16. 17 & 55. 7  
*Ier.* 31. 18. 19. 34.  
*Ac.* 2. 38. & 3. 19. &  
 5. 31. & 10. 43.  
 f *Ecclesi.* 35. 30.  
*Ier.* 36. 3. 7.  
*S. Aug.* c. 2. *Epist.*

*\* Erit tunc sine fructu  
penitentiae color paenae,  
inani ploratio, & inefficax  
deprecatio. In aeternam  
pauam ferro credent,  
qui in vitam aeternam  
credere noluerunt.*  
*ib. n. 21.*

*1 Ez. 21. 27. Am. 4. 13  
Iob 34. 25, 26, 27.*

take hold on iudgement, till your health be turned into sicknesse, your plenty into famine, your life into death, your bodies into your graues, and your soules into <sup>k</sup> — But let vs all turne, before all be ouerturned, ouerturned, ouerturned (so often repeated by the Prophet for the greater assurance) that is, let vs all turn before we see our houses infected, our little Infants quartered, our Virgins rauished, our Wiues murthered, our Prophets burned, and cruell Idolaters aduanced.

For surely (beloued) vnlesse you Beleeue, Fast, Pray, Weepe, heare Sermons, receiue the blessed Sacrament, giue Almes, doe and suffer all that you doe to this end, to Reuolt no more, God wil smite you no more in mercy to amend you, but hee will <sup>m</sup> reserue you in his fury to be reuenged on you, which is the last point : of which briefly.

*2 Gods Seuerity in  
not smiting to  
amendmēt, but to re-  
uengement.*

*1 The equitie of  
Gods seueritie.*

*m Tert. adu. Marc. lib. 2  
c. 16. To. 3.*

*o Ita prior bonitas Dei  
secundum naturam, Se-  
ueritas posterior secun-  
dum mansuetudinem. ib. c. 13,  
12, 13, 14.*

For you haue nothing to detain you, besides the prooffe of Gods Seuerity therein; but to consider the equitie of it, and to take a few remedies along with you against Reuolting more and more. Begin then you must with the equity of Gods Seuerity against incorrigible reuolters. For although Seueritie be *debitum iustitia*, A debt due to iustice, (as *Tertullian* proues) yet God neuer payes this debt, but as a iust Iudge. Hee is not <sup>o</sup> seuerere without a meritorious cause, your reuolting more and more is that cause, and iudge you it be not.

First, if you will; in respect of these obstinate

nate Jewes: What could God haue done more to them then hee hath done? neither his benefits can allure them to obedience, nor his punishments deterre them from disobedience, nay, the more they are smitten, the worse they are, the more they Retolt: witnesse my Prophet in his piercing Sermons, and all the \* Preachers in his time, *Hosea, Amos, Micah*, with others afterwards that thunder forth Gods heauy iudgments against them for their hainous sins, whom you may read at large, & in the mean time, pray, let vs iudge our selues; are wee any whit the better for any of Gods strange deliuerances frō the Powder plot, from the invincible Nanie, from the late plague, or for any of Gods strange plagues? Is there lesse drunkenesse and wantonnesse? lesse oppression and extortion? lesse heresie and apostasie in the Realme, than there hath beene? Nay is there not more on all sides?

Were not our Romanists content to come to Church, to heare Sermons, and to vse common prayer with vs, for the first eleuen yeares of our blessed *Queene Elizabeth*, till they sucked the madde Bull that came from *Rome*, and haue they not ever since revolted more and more? Nay is not our zeale grown frozen? and do not we revolt more & more, some to the world, some to the flesh, some to neutrality, and some to flat Idolatry like *Ahab*. For as hee in the time of his distresse did trespassse yet more against the Lord, and sacrificed

p Hof. 7. 15. & 13. 6.  
Ier. 5. 7. & 22. 21.  
Am. 4. 6. 12.  
Ier. 5. 3. & 7. 17. 28.  
2 Chron. 36. 12.  
Mic. 6. 10 13.  
Ez. 2. 6. 13 15. 17. 18.  
& 7. 9.  
\* Quos in immo predi-  
catores, Prophetas di. of-  
ficio praefandi vocantur  
Text. Apol. 6. 18.

q Unde intelligere de-  
bemus, nos & seruu no-  
quissimu nequiores, &  
insipientibus paruulis  
fluitare esse: quos nec  
quasimulos seruos tor-  
menta corrumpunt, nec  
quasi infantulos blan-  
damenta conuertunt.  
Salvian de Gubern. Dei  
16. p. 236.  
r L. Cooke de iure Ro-  
gu Ecclesiastico fol. 34.  
1 Camden. Annal.  
tom. 1. an. 1570. p. 181  
1578. p. 327  
tom. 2. 1583. p. 347  
1600. p. 209  
Horrendum illud sul-  
timalis prodigionis mi-  
strum hinc conceptum.

sacrificed vnto the gods of *Damascus* which smote him<sup>a</sup>, that is, entertained the Idolatry of the *Syrians* after they had afflicted him; So are there not some amongst vs, that turne Papists & embrace their tyrannous Idolatry for all they would haue blowen vs vp with Gunpowder? How shall God pardon vs for this? for we are <sup>x</sup> vnfit to enioy his pardon, while we reuolt more and more; and indeed is it not vniust, that we should haue our wills done, before God haue his? Now this is his will (saith Saint *Paul*)<sup>y</sup> euen your sanctification, and Saint *Peter*<sup>z</sup>, your reuolting no more. Why then doe you suffer God to lose all the paines hee hath taken to frame you to his will? Hath not his Word<sup>a</sup> that is sharper than any two edged sword smitten you by its threats? haue not the godly smitten<sup>b</sup> you by their reproofes? Haue not your owne consciences<sup>c</sup> smitten you by their checkes? Haue not you seene others smitten of God, *Nabals* for their drunkenesse<sup>d</sup>, *Hamans* for their pride<sup>e</sup>, *Shebna's* for their oppression<sup>f</sup>, *Onans* for their wantonnesse<sup>g</sup>, yea, haue not you your selues beene smitten<sup>h</sup> with the losses of your goods, the diseases of your bodies, the reproaches of your enemies, the deaths of your friends, and yet the terrible threats of Gods word are contēned, the kind reproofes of the godly are hated, the priuy pricks and gaulings of your consciences are neglected, the dreadfull iudgements of God vpon others, are not feared, and the heauy hand

<sup>e</sup> 2 Chron 18.22.23.

<sup>u</sup> Ier. 5.7. & 36.3.

<sup>x</sup> Mal. 3.7. Zech. 1.3

Joel 2.13.14.18. Iam.

4.8.10. Iob 12.23.29.

& 11.14.15. Pri. 18.13

<sup>y</sup> 1 Thes 4.3.

<sup>z</sup> 2 Pet. 3.9. & 1 Pet.

4.1:

*Fieri voluntate nostram*

*a Deo cupimus, cū Dei*

*nos facere nolimus: qua-*

*si superiores nos Deo a-*

*gimus, volumus ut vo-*

*luntati nostra Deus in-*

*giter pareat, cum omnes*

*nos voluntati eius iugi-*

*ter repugnemus. Sed ille*

*insuper est, licet nos simus*

*iniusti. Salu. ib. l. 5. p.*

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<sup>a</sup> Heb. 4.12

<sup>b</sup> Eial 141. 5.

<sup>c</sup> Rom. 2.15

<sup>d</sup> 1 Sam. 25.36.28

<sup>e</sup> Eial. 3.5. 6. & 6. 6.

& 7. 10.

<sup>f</sup> Eial. 35.19

<sup>g</sup> Gen. 38.9.101

<sup>h</sup> Prou. 7.23.

<sup>i</sup> Ef. 57.17.

hand of God vpon your selues is despised. For the selfe same sinnes, that haue beene often threatned and often punished, are as often committed. And what is this? this growing worse and worse after you haue beene smitten than before, but hardning<sup>i</sup> your hearts against God, walking contrary vnto him<sup>k</sup>, rebelling and fighting against him<sup>l</sup>, vexing and fretting his holy Spirit<sup>m</sup>, pressing him vnder you, as a Cart is pressed that is full of sheaues<sup>n</sup>, making him to serue with your sinnes, and wearying<sup>o</sup> him with your backslidings? Oh (my Brethren) your reuolting more and more, is all this, and more, if more can be than receiuing the grace of G O D in vaine P, yea than doing despite vnto the Spirit of Grace<sup>q</sup>, that sheweth fauour vnto you, and yet you will not learne righteousness, that<sup>r</sup> smiteth you, and yet you will not grieue; that correcteth you, and yet you refuse to receiue correction; you make your faces harder then a rocke, you refuse to returne, and therefore I must conclude, you iustly deserue Gods *Non percutiam vos amplius*: To feele the smart of his severity in smiting you no more to amend you, but to be reuenged on you.

Hearken then ye grieuous Reuolters, who-soeuer ye be, G O D will not smite you any more to Amendment: you may giue more, and take more bribes; you may buy oathes, and sell your consciences; you may greedily socke for Law against Iustice; and giue deuilish counsell for money against Law; you

E

may

i Job 9.4. Ier. 5. 3.  
a Chron. 13. 10.

k Leuit. 26. 27.  
l El. 63. 10. Ier. 21. 5. 7  
Hof. 13. 16.  
m El. 63. 10. Ex. 16. 48  
n Amos 2. 13.  
o El. 43. 24.

P 2 Cor. 6. 1.

q Heb. 10. 29. El. 16. 10

r Ier. 5. 3.

2 Prose of Gods  
Severity in not smi-  
ting to Amend-  
ment, but to Re-  
uengement.



Eccl. 8. 11, 12, 13.  
 Psal. 90. 21. & 73. 5. 6.  
 — Scilicet in futuro  
 cum Daemonibus puni-  
 endi, qui in presenti  
 non meruerunt in sorte  
 ac disciplina filiorum  
 cum hominibus flagella-  
 ri. Cassian. Collat. 7. c. 3<sup>o</sup>.

<sup>1</sup> Heb. 12. 8.

— Illi Deus irascitur,  
 quem peccatorem non fla-  
 gellat. Nam qui vere  
 propitius est, non solum  
 donat peccata ne uoca-  
 ant ad futurum seculum  
 Sed etiam castigat, ne  
 semper peccare desisteret.  
 St. Aug. in Psal. 98.  
 Tom. 8.

<sup>2</sup> Ezek. 16. 42.

Reuel. 3. 19.  
 Si ergo te zelus dese-  
 ruit: et Amor. Nec vis  
 amore dignus, qui in-  
 dignus castigatione cen-  
 sers. Vides quia tunc  
 magis irascitur Deus  
 cum — Misereamur  
 impio, inquit, & non di-  
 sces facere iustitiam.  
 Misericordiam hanc e-  
 go nolo. Super eumem  
 nam miseratione ipsa su-  
 per omni iniquitate iustitiam.  
 &c. — St. Ber. Sup.  
 Cant. Ser. 42.

<sup>3</sup> Hof. 4. 14.

Psal. 81. 12.  
 Rom. 2. 24.

may doe euill an hundred times <sup>1</sup>, and yet  
 GOD will not vouchsafe to smite you by and  
 by: as soone as you haue beene drunke, wan-  
 ton, or vniust, to driue you by his healthfull  
 stripes from your filthy sinnes. But for all  
 this, you must not hence conclude, either that  
 GOD loues you any whit the more, or that  
 he is any whit the lesse angry with you: Nor  
 that GOD loues you any whit the more; for  
 S. Gregory tells you, *Qui diligitur, à Domino  
 corrigitur; qui non diligitur, in peccatis dimitti-*  
*tur*: Whom the Lord loueth, he correcteth;  
 whom he loneth not, he suffereth them to goe  
 on in their sinnes as <sup>2</sup> Bastards not belonging  
 vnto him: Nor that GOD is any whit the  
 lesse angry with you, for <sup>3</sup> S. Bernard tels you,  
*Tunc magis irascitur Deus, cum non irascitur*:  
 Then GOD is most angry, when he seemes  
 not to be angry. As it is a great fauour which  
 he promiseth vnto the godly, when he saith,  
*Psal. 89. 32. Visitatione in virga iniquitates eorum*:  
 I will punish their transgressions with the  
 Rod, and not leaue them altogether unpun-  
 ished. *Ier. 30. 11*. So it is an euident prooffe  
 of his fierce wrath, when he saith to Ierusa-  
 lem; *Non irascar tibi amplius*, I will be no more  
 angry with thee; for then he vtterly destroy-  
 ed her: And when he threatens these Iewes,  
 with his *Non visitabo super filias vestras* <sup>4</sup>; I will  
 not punish your daughters when they com-  
 mit whoredome, nor your wines when they  
 commit adultery; for then he scourged their  
 sinne with sinne, which is the severest punish-  
 ment,

ment 7, that can be inflicted in this life ; and therefore I need not mention any other, vnlesse you thinke it no punishment to be punished with continuance in sinne for want of speedy and serious repentance for sin, which if you doe, then you must know, that while GOD will not correct you to amendment; your owne wickednesse shall correct you, your owne backslidings shall reprove you, saith *Jeremy*<sup>2</sup>; your owne consciences shall punish themselves *sine Iudice* (saith *S. Ambrose*) though there were no Iudge of Assise to execute wrath vpon you, and the Iudge of all the world doth but respire his vengeance and your iudgement vnto a day of battle and warre, when he will smite you once for all, with a double<sup>b</sup> destruction, the one for breaking his Law, the other for abusing his patience. This is all the gaine you shall get by Gods deferring to strike you. The heavier will be his stroke when it commeth. Saint *Augustine* knew this full well. Not only what good was to be gotten here by the chastening of the Lord ; but also what harme would follow his not smiting to amendment: and therefore he prayed, *Domine, hic seca, hic ure, hic non parcas, ut in aeternum parcas*: O Lord, here saw me, here burne me, spare not here; that thou maist spare me for euer hereafter: and so did also another holy Father well consider, both what a great grace it is to be corrected of the Lord, and also what a leuere punishment it is to be left of the Lord without

<sup>7</sup> *Lomb. Sent. 2. D. 36. Bonau. ib. Scotus. l. 2. d. 37. Cc. Guil. Porcil. long in 2. Sent. D. 36. Psal. 81. 12. Tunc ultio Dei est grauis: cum diuinitis hominem in manu sui deprauiis appetitus Heli. Pintus in Esa. c. 1. v. 5. et in Ez. c. 16 42. Nullo ferè maiore supplicio hic officit &c. quam si in eos non animaduertat. —*

<sup>2</sup> *Ier. 19.*  
<sup>a</sup> *Ita (rauis culpa est conscientia, ut sine iudice ipsa se puniat — St. Amb. De Par. l. 22 c. 11. Tom. 1.*

<sup>b</sup> *Ier 17: 18. Rom. 2. 4-5.*

*Heb. 12. 6. 7. 8.*

<sup>2</sup> *Cor. 4, 16, 17.*

— *Certum scio, maximum esse emendans interiori. hominis in hac aera mundi natus positorum fl. cellis trituretur exterior.*

*Sid. Apollinar. D<sup>o</sup>. Pap. Basilio. Ep. lib. 7.*

c *Vite sancti. Patrum*  
L. 4. lib. P.

Es. 9. 13. 27. 31.

Es. 14. 27.

d 2 Chron. 32. 26.

Es. 39. 6, 7.

2 Chron. 33. 11. & 36.

1. 6. &c.

2 King. 23. 26. 27. &

24. & 25.

e Psal. 11. 7.

Ier. 9. 24.

*Es si bonus naturā deus,  
tamen & iustus. Ex  
causā enim; sicut sanare  
mouit, ita & cadere; fac-  
iens pacē sed et conuictus  
mala, Penitentiam  
malens, Sed et Ieremia  
mandans, ne pro populo  
peccatore deprecetur.*

*—Deus enim & ceteros et  
qui natio non deridetur,  
adulantium fallit bo-  
mitati eius. Tert: de pu-  
dis, c. 2. Tom. 5. Tho. 1. p. q. 20. 2. Bonay. l. 4. D. 4. c. 9. 1. 8. 36. 41. Psal. 99. 4. Sic ergo im-*

*means cum populo, ut corrigant se. Non quia multum presumētes de misericordiā ipsius, dimi-  
tunt se & male viuūt: Diligit enim iustitiam. Sed diligit iudiciū. S. Aug. in Ps. 98. 1 & 3.*

correction, and therefore when G O D had  
forborne to chasten him for a while, he cried  
out, *Domine hoc anno non uisitasti me*: O Lord  
thou hast not this yeare visited me with thy  
corrections<sup>c</sup>. And may not we (beloued) of  
this Land say so now; Lord, this yeare thou  
hast not yet punished vs with dearths, with  
plagues, with inuasions, or the like common  
calamities: But for all this (my brethren) as  
long as we reuolt more and more without  
turning vnto the Lord that hath smitten vs,  
his anger is not turned away; but his hand is  
stretched out still, *Es. 9.* and who can turne  
it backe *Es. 14*? Gods not-striking these ob-  
stinate Iewes in good King *Hezekiahs* dayes,  
was but the deferment (for a while) of their  
more grieuous punishments in the reignes of  
ensuing Kings d: and who knowes to the con-  
trary but that the fury of the Lord is as great  
to be poured out vpon vs in the time to come,  
vnlesse we throughly amend our wayes be-  
fore that time, *Ier. 7. 5.* Be not deceiued (my  
Brethren) God delights in <sup>e</sup> Iustice as well as  
in Mercy. His Iustice is as neare, as deare, as  
essentiall vnto him as his Mercy. He is exal-  
ted in both, in his auenging Iustice, *Es. 5. 16.*  
as well as in his sparing Mercy, *Es. 30. 18.* *Ab*  
saith he (in the 24. verse of this Chapter) *I*  
*will ease me of mine aduersaries, and auenge me of*  
*mine enemies.* Therefore it were not best for

you

you (Beloued) to depart, till you tremble, *Es.* 66. 2. at those dreadfull comminations that follow the seuerall descriptions of your reuolting more and more in all those Scriptures which you haue heard. First then, if you harden your hearts against God, you cannot prosper, *Iob* 9. 4. with *2 Chron.* 13. 12. If you walke stubbornly against him, he will walke stubbornly against you, *Leuit.* 26. If you rebell and fight against him, *Es.* 63. 10. he will turne to be your enemy, and hee himselfe will fight against you, like a Lyon deuouring you, as a Beare renting the caule of your hearts, *Os.* 13. 8. and afterward, *Ier.* 21. 5. 7. marke that, and afterward hee will deliuer you into the hand of your enemies, and they shall smite you with the edge of the sword; your infants shall be dashed in pieces, and your women with child shall be ript vp for your rebellion, *Hos.* 13. 16. Againe, if you press God vnder you as a Cart is pressed that is full of sheaues, marke what followes in the second of *Amos*, *The slight shall perish from the swift, the strong shall not strengthen his force;* and so reade on, for there is more. If you make God serue with your sinnes, and weary him with your iniquities, he will be weary with repenting, he will fanne you with a Fanne in the Land, he will bereaue you of children, he will destroy you his children, sith you returne not from your wayes, *Ier.* 15. 5, 6, 7.

Once more and I haue done: If you receiue the grace of God in vaine, vexce and fret

Am. 2, 14, 15, 16

Es. 43. 24.

2 Cor. 6. 1.

<sup>b</sup> Eccl. 63. 10.

Ex. 16. 41.

<sup>1</sup> Heb. 12. 29.

Ier. 8. 5.

<sup>k</sup> 1 Sam 16. 14. & 13.  
9. & 14. 19. & 15. 9.  
& 12. 23.

<sup>1</sup> Heb. 4. 12.

Ier. 23. 29.

<sup>b</sup> fter his Holy Spirit; yea <sup>i</sup> doe despise to the spirit of Grace by a perpetuall backsliding, the Spirit of the Lord will depart from you, as he did from *Saul*, for his sinnes in Religion and Iustice <sup>k</sup>; an euill spirit from the Lord shall vex you, and you must certainly and fearfully looke for nothing but iudgement, and fierie indignation, which shall deuoure you, *Heb. 10. 27.*

Thus you see (Right Honourable, and beloved in our Lord & Sauour Iesus Christ) how powerfull and piercing <sup>1</sup> Gods Word is to make vs sensible of the great dangers wherein our Church and State stand by reason of Gods seueritie against incorrigible Reuolters. And you haue heard also, how vnfit we are to be healed before we be wounded or conuerted, *Act. 28. 27.* both which are necessary before I can conclude: for (in *Tertul-*  
*lians* iudgement) <sup>m</sup> Remedies are distastfull vnto them, that haue no sense and feeling of their Maladies: and againe, there will be no v<sup>n</sup>se of Remedies, as long as Diseases are cherished; and therefore if you be now sensible of the great dangers wherein you stand; if you now resolute to reuolt no more, now is the time, while the Host goeth forth against your enemies, *Deut. 23. 9.* yea now is the time, while your hearts smite you, and not before, to take a few healing medicines against this great maladie of reuolting more and more, and then Gods word shall for this time smite you no more.

<sup>m</sup> Nec remedia sapere, *lians* iudgement) <sup>m</sup> Remedies are distastfull quibus pericula ipsa non sapiant. *Tert. de pudic. c. 10.*

<sup>n</sup> Nam & remedia vocabunt cum crimina indulgenti & crimina manebunt, si remedia vocabunt. *Id. ib. c. 1.*



The Remedies are many; but remembring <sup>3</sup> *Prefermatines a-*  
my promise of breuitie, I haue made choice *gainst Revolting*  
onely of three or foure soueraigne *more and more.*  
Preseruatues.

The first: *Facilius repelluntur, quam expel-*  
*luntur vitra:* Sinnes (saith Saint *Austine*) are  
more easily kept out, than cast out; therefore  
you must haue the more care, that hereafter  
you sinne not of malicious purpose; which  
Saint *James* doth call The superfluity of wic-  
kednesse *P.*; and this you may doe, if you doe  
not wilfully contemne *Retrahentia à malo* *q.*  
those Retraitiues that would withdraw and  
withhold you from committing sinne, and  
continuing in it; namely, Feare of Gods Iu-  
stice, Hope of his Mercy, Knowledge of the  
Truth, Growth of Grace in others, Mindful-  
nesse of Gods Presence in every place, Con-  
sideration of Gods Loue in Christ, Consider-  
ation of the filthinesse of sinne, Considera-  
tion of the momentanenesse and littlenesse  
of the pleasure of Sinne: These impediments  
of iniquity, and such like holy Thoughts and  
Motions, which Gods Spirit puts into your  
minde when you are about to sinne, or haue  
sinned, must be kindly entertained, speedily  
put in execution; not carelesly neglected,  
nor proudly reiected by presumption, by de-  
speration, by excusing, extenuating, deny-  
ing or defending your sins against the truth,  
by reproching or enuying at the growth of  
Grace in others, by contempt of Gods loue  
and presence, by impenitency and obstina-  
cie,

*Contemne not  
Retrahentia à malo.*

*o Plal 79. 7. & 79. 23.  
& 119. 133.  
Heb. 11. 26.*

*p. lani. 1. 21.  
q. Tho. Aq. 22. q. 14. a.  
2. c. Bonu. in 2. D. 41.  
q. 1. d. & q. 2. f.*

*1. St. Ber. Ser. de tri-  
plici misericordia, &  
quatuor miserationibus.*

Id. in Psal. 91. ser. 11.  
 1 Pet. 1. 5.  
 v Rom. 7. 17.  
 D. Feild of the Ch.  
 l. 3 c. 44.  
 x Rom. 6. 13. 14.

*Siquidem est considerare homines in quibus peccatum non modo habet. sed & regnat—Est autem & alio: invenire, in quibus quidem adhuc manet peccatū, sed iam non dominatur aut praevalet in eis, cuiusmodi quodammodo, necdum tamē expulsum: dicitur. sed non prorsus eictum Id. ib. Ser. 10. Hoc interest inter eorum casus, quod iustus suscipitur a Domino, ideoq. resurgit fortior: iniustus autem cū ceciderit, non adiciet ultra ut resurgat, imo vero aut in pudorem notium, aut in impudentiam cadit. Aut enim excusat quod fecit, & hic est pudor adducens peccatum: aut si ei frons meretricis, & iam nec Deum timet, nec hominē reueretur, sed praedicat peccatum suum sicut Sodoma. Iustus vero super manum Domini cadit, & miro quodam modo etiam ipsam ei peccatū in iustitiam cooperatur. Rom. 8. 28. Nonne cooperatur nobis ille casus in bonum, unde & humiliores efficiuntur & caustiores. 1b. ser. 12?*

1 S. Bern. sup. Cant. Ser. 54.  
 & d. 42. q. 1. d. 38. & d. 37. q. 1. a. 10. & d. 36. q. 1. a. 5. & q. 1. c. 18.

cie<sup>f</sup>; and then they will be of force to keepe you (as they doe the Godly) by the power of God (saith Saint *Peter*) through Faith from reuolting more and more. For (Beloued) though sinne<sup>u</sup> dwels in the godly, *Rom.* 7. yet sinne<sup>x</sup> reignes not in the godly, *Rom.* 6. they reuolt not more and more. They sin indeed out of ignorance or errour, out of negligence or feare, out of rashnesse or weaknesse, alwayes with some resistance, neuer with full purpose to sinne and continue in it, as may appeare by their sinning euery day lesse and lesse, with more resistance, more feare, more care, more grieffe, in greater weaknesse, and with better vse of holy meanes to recouer them. \* 2 *Renue your repentance, faith, and obedience.*

But I must hasten to the \*second preservative: *Iterata valetudinis, iteranda medicina est*: Physicke (saith *Tertullian*) must be vied as often as the disease returneth: and Saint *Bernard*, *Deterius est re incidere quam incidere*: Tis worse of the two to fall againe into sin, than once to fall into it; therefore you must by and by renew your repentance, faith and obedience, as soone as you reuolt neuer so little, else you will reuolt more and more. For a single sinne not speedily and truly repented of, will iustly become the mother and cause of more sinne<sup>m</sup>. It will inable you to commit it more often, or some other; and it will

to illuorū in is diuino to pūibotest vō  
 & Tert. de penit. c. 7. Bonau in 4. l. Seni. D. 1. q. 2.  
 B 50. 1 S. Bern. sup. Cant. Ser. 54. m Bonau. in 2. Seni. D. 32. 4 D. 36. 1. & q. 1. c. 18  
 & d. 42. q. 1. d. 38. & d. 37. q. 1. a. 10. & d. 36. q. 1. a. 5. & q. 1. c. 18.

disable you to repent soundly either for it, or any other, because that Grace and feare of God which should be a restraint from sinne, was either not truly rooted in you, or is greatly decayed by custome in sinne, so that as long as you doe not recouer, and renew it againe by your repentance, faith, and obedience, you must needs more easily fall into more sinne, and more hardly repent you of any sinne: which made Saint<sup>n</sup> Ambrose say, That he could with lesse adoe finde out those that had kept their innocency, than those that had truly repented them of their iniquity.

A third Preservative, is to beleue that you shall be sanctified by Christ<sup>e</sup>, as well as saued: For true faith (if you haue it) will doe both; iustifie you and sanctifie you too. It will not doe one without the other. True faith will not only apply the merit of Christs Death and Resurrection vnto your selues for the pardon of your sinnes; but also it will apply your selues vnto Christ, and receiue power from the power of his Death and Resurrection, to overcome your sinnes; and therefore you must imploy your faith, not onely in the act and promises of iustification, as a hand to lay hold on Christs righteousnesse; but also you must imploy your faith in the act and promises of sanctification, as a vertue

*n Facilius inueni, qui innocentiam seruauerunt, quam qui congruenter penitentiam S<sup>a</sup>. Amb. De parit. l. 2. c. 10.*

*3 Set your faith on works to receiue Grace from Christ against Revolving more and more.*

*o 1 Cor. 1. 30. Rom. 8. 30. Act. 26. 18. Nam cum hoc sit hominis Christiani fides, fideliter Christi mandata seruare, sit absque dubio, ut nec fidem habeat, qui infidelis est: nec Christum credat, qui Christi mandata contemnat. Saluian. de Gub. Dei. l. 4. pag. 100. Ren. 14. 12. Act. 20. 27. Rom. 6. 18. 22. Pl. 703. 3. Mic. 7. 19.*

*Largitas Diuine misericordie sic decernit au-*

*ferre malum per quod homo displicet, ut simul daretur Bonum per quod homo Deo placeret, nec unquam expulit culpam, quin sanctificet ipsam animam, ut in ea habitet per Gratiam. Bonau. in 2. Sent. D. 28. q. 1. 2. 17. 1 Cor. 6. 11. M. Hooker Discourse of Iustification. 313. D. White Answer to T. W. P. pag. 8. 9. Hob. 11. 19. Rom. 6. 4. 5. 6. 7. 16. Act. 15. 9. Rom. 5. 1. & 10. 10. 1er. 23. 6. Act. 13. 39. Gal. 5. 6. 1 Iohn. 3. 3. 7. Iam. 2. 18. Tit. 3. 8. 1 Iohn. 1. 6. & 2. 6. & 3. 6.*

p Fides sic est in intellectu, ut quantum est de se, i ratione nata sit mouere affectum, et hoc patet. Nam hac cognitio Christus pro nobis mortuus est — nisi sit homo peccator & durus, nonnet ad amorem & deuotionem Bonau prolog. in Sent. q. 3. 14. Gal. 3. 6. 1 Tim. 1. 5. 1 Ioh. 4. 19 & 5. 1, 2, 3, 4 & 2. 15, 16 Ioh. 14. 21, 23. *¶* Iam non peccare ceperit esse fidei, quod ante peccatum est, fuerit error in humana. Cypr. ad Donat. ep. 2. Et si beneficium tantum rei latius queramus, incommutabilis fidei est omne quod bene viuatur. Cassi. l. 5. ep. 40.

4 Sue God vpon his promises to enable you to reuolt no more.

q Phil. 4. 6. 1 am. 1. 5, 6 & 5. 16. Iud. 20. r Rom. 4. 21. Hebr. 11. 19. & 7. 25. 1er. 32. 27. f 1 Tim. 2. 4. 2 Pet. 1. 3, 4 & 3, 9. Ezek. 33. 11. Ioh. 3. 16. 1 Ioh. 5. 10, 11. r Heb. 11. 11. 1 Cor. 1. 9. 2 Thel. 3. 2.

v Ioh. 3. 16. El. 9. 6. 1 Cor. 1. 30. 2 Cor. 5. 21. Rom. 5. 18, 19. & 10. 4. 1er. 23. 6. x El. 43. 25 & 55. 7. Lu. 24. 47. Act. 13. 38. Rom. 3. 25. Eph. 1. 7. y Psal. 84. 11. Mic. 7. 19. Rom. 6. 14. z Ez. 11. 19, 20. Zechar. 12. 10. 1er. 4. 7. Hol. 3. 5. H. b. 13. 18. Pl. 51. 19. 1 Pet. 3. 5. a Heb. 12. 19. El. 27. 29. & 48. 10. Pl. 119. 71. & 94. 12. Mal. 3. 1. Pet. 1. 7. b Ioh. 14. 2. Thel. 3. 3. Phil. 4. 13. El. 45. 24. c *¶* Nam sicut haec, sed tu magne Domine promissa. Ex tua promissione speramus inde audemus dicere: Si corde clamemus pro parte debes ex promissa. Amen. S. Bern. in Psal. 91. ser. 16. d Psal. 119. 38.

to worke by loue, and to doe righteousnesse euemas Christ is righteous. This if you shall doe, your faith will kindle an vnfaigned & loue in you towards God, able to ouercome the loue of your most pleasing corruptions; it will let you see, that he that hath saned you from the greatest danger of Hell, will much more saue you from the lesser, of being ouercome of your beloued sinnes, and so you shall be preserued from reuolting more and more.

The last Preseruatue, is feruent & prayer grounded vpon Gods promises against Apostasie. For God, who is able, & willing, and faithful to performe what he promisseth, hath made such sweet promises vnto you, not onely to giue you the righteousnesse of his Sonne, and to forgive your sinnes; but also to giue you grace & to ouercome them, grace to serue him acceptably, grace to profit by his finitings, and grace to continue in grace; therefore (as Saint Bernard teacheth you) you must sue God vpon his promises, that he would performe them vnto you; and you must intreat his fauour (as David doth) with your whole heart, that hee would perswade you by his Spirit to rest vpon these his gracious promises for your iustification, mortification, viuification, for sanctifying your as-

flitions, and for perseuerance; yea, that he would giue you strength (according to them) to be assured of the pardon of your sinnes, and to be enabled to mortifie them, to performe all holy duties, to be the better for the least correction, neuer to fall away, nor euer to lose that faith and grace, which he hath begunne in you, and will fully finish before he hath done with you. And euen so wholly casting your selues vpon the Lord, say:

O LORD, thou hast promised, that no sin shall haue dominion ouer vs, that thou wilt subdue our iniquities, that thou wilt cause vs to walke in thy Statutes, that thou wilt put thy feare into our hearts, that we shall not depart from thee; but (alas) we finde in our selues no ability thereto, al our strength lyeth in Christ alone, giue vs therefore, and increase in vs, such a iustifying and sanctifying faith, whereby we being vnited vnto him, may draw vertue and power from the efficacie and influence of his death and resur-

e Rom. 11. 19. Iohn. 4. 14 & 8. 12. 1 Pet. 1. 5, 23. Mat. 16. 18. Luk. 8. 15. Eph. 4. 30. Iohn. 2. 19, 27. 2 Cor. 1. 21. 22. Luk. 12. 32. Iohn. 17. 15, 20, & 10. 18, 29 & 6. 37, 39. & 15. 16. Mat. 24. 24. Rom. 8. 38, 39. 2 Sam. 7. 14, 15.

f Heb. 12. 2. Phil. 1. 6 & 2. 13.

1 The. 5. 23. 24.

g. 2 Chron. 10. 12.

h. 1. 21. 7. Ef. 10. 20

i King. 18. 5. 6.

2 Chron. 14. 11. & 16.

8. Quicquid agendum

est, quicquid decimandum

quicquid tolerandum,

quicquid opusendum, tu

es Domine spes mea: hec

vota mihi omnium prom

issionum causa, hec tota

ratio mea explicationis

— Si mihi premia

promittuntur, per se

obtinenda sperabo. Si in

urgant aduersum me

prælia, si sauiat inimici

si frenas malignos, si

ipsa caro aduersum spiritum concupiscat: ia Te ego sperabo: fratres, hoc sapere, ex fide viuere est — Psal. 37. 40 & 35. 12. 1 Pet. 5. 7 Si quid illi impossibile, si quid vel difficile est, quæra aliud in quo speres: sed verbo omnia potest. Quid facilius dictum? Attamen butiusmodi dictum intelligas, volo. Si decreueris saluare nos, continuè liberamur — Denique quando in se sperant illi deus? maiestas, quæ tam studiosè monet in se sperari? plane non derelinquit sperantes in se. Adiuuabit eos deus. — Quare? Quibus meritis? Audi quod sequitur. Quia sperauerunt in eo. Dulcis causa, attamen efficax, attamen inrefragabilis: S. Bern. in Psal. 91. ser. 9. h. Rom. 6. 14. 1 Mich. 7. 19. k. Ezek. 36. 27. l. Ier. 32. 29, 30. Persperantiam enim promissit Deus, dicens, Timorem meum dabo in cor eorum, ut a me non recedant. Quod quid est aliud, quàm talis et tantus erit Timor meus, quem dabo in cor eorum, ut mihi perseueranter adhaereant. S. Aug. de Bono Perseu. c. 2. tom. 7. m. Rom. 7. 18. Psal. 73. 26. n. Phil. 1. 6. & 2. 13. & 4. 13. Zech. 10. 13. Eia. 39. 23. Ephes. 1. 19. & 6. 10. 1 Pet. 1. 5. & 2. Pet. 1. 3. 2 Tim. 1. 1. o. Ephes. 5. 30. 1 Cor. 6. 17. 2 Corinth 4. 13. Ephes. 3. 16, 17. Coloss. 2. 7, 10. 1 Corinth. 1. 30. Ioh. 15. 5.



p. Rom. 6. 4. 5. &c. &  
 8. 2. 13. Phil. 3. 10.  
*Vu* (inquam) illa Christi  
 mortis nobis communicatur,  
 ut per hanc Christi  
 vim moriamur peccato,  
 sicut Christus peccato se-  
 mol mortuus est, id est,  
 non ut peccatum nobis  
 non imputetur (id enim  
 ad iustificationem perti-  
 net) sed ut peccati vi-  
 iam non sit in nobis effi-  
 cax, imo vero contra-  
 fressi ab illa Christi, cui  
 per spiritum sanctum  
 coniuncti sumus, pecca-  
 tum occidimus: posse-  
 mus quia non satis est non  
 peccare, Sed etiam bene  
 agere oportet, eadem via  
 illa Christi, quod visior  
 peccati et mortis in cor-  
 no nostra vivere capis  
 Deo—nobiscum commu-  
 nicata facit, ut &c.  
 De q. Epist. Theolog. 45:  
 p. 11. 1. Pet. 3. 24.  
 q. 1. 36. 3. & 26. 3.  
 Et 59. 20. Luke 24. 47.  
 Act. 9. 31. & 20. 31.  
 Reuel. 14. 12. Gal. 6. 15  
 & 5. 6. 2 Cor. 5. 17.  
 3 Cor. 7. 19. Act. 149  
 Peccatum enim remitti  
 non potest, quamdiu vo-  
 luntus peccato adheret.  
 Theol. p. q. 87. a. 1. c. &  
 q. 86. a. 2. c.  
 1. Eph. 4. 3. Act. 4. 31.  
 Mat. 18. 19. Quod si  
 duo venerint iunctum  
 possum, quid si viderimi-  
 tor apud omnes esse?

Quid si proinde pacem quam nobis Dominus dedit universis fratribus conuenerit? Tam-  
 quam de divina misericordia impetrassemus quod petimus, nos tamen in hoc saluti & fidei no-  
 stre periculo fluctuamus. 3. Cyr. ep. 4. lib. 4.

rection p, to revolt no more; but to dye to  
 sinne, and liue to righteousnesse: That so,  
 thou maist be pleased to forgive our sinnes,  
 and when we sin to smite these rocky hearts  
 of ours with thy rod, till they be sensible of  
 thy sinitings, and yeeld forth the liuing wa-  
 ters of true repentance, till they be thankfull  
 both in word and obedience for our strange  
 deliuerances, and till they be all vnited to-  
 gether in the band of peace: then to repent  
 of the euill that thou thoughtest to doe vnto  
 vs; to turne the trayterous counsellis of all *A-*  
*chitophels* into foolishnesse; to be our Cap-  
 taine, and to fight for vs against our many and  
 tyrannous enemies; neuer to let them wash  
 their feet in our blood, but for euer to heare  
 the cry of thy Sonnes blood for our deliue-  
 rance from thy wrath and their fury; and to  
 let our good Kings Crowne still flourish vp-  
 on his head, with Peace and Truth in Ierusa-  
 lem: whereby all the Kingdomes of the Earth  
 may know, that thou (whose Name alone  
 we adore) art our most mercifull Father, and  
 wonderfull Deliuerer. Grant these mercies  
 (O heauenly Father) for thy mercies sake, for  
 thy Names sake, for thine owne sake, for thy  
 Sonnes sake Iesus Christ our onely Sauour:  
 To whom, with Thee, and the Holy Ghost,  
 we ascribe all Prayer, Praise, Power, Thank-  
 giuing and Glory, for euer and euer.

*Amen, Amen.*





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 per spiritum sanctum  
 coniuncti sumus, pecca-  
 tum occidamus. — postre-  
 mo quia non salu est non  
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*Amen, Amen.*



IRREGULAR

PAGINATION